THE SOVLES PREPARATION FOR *CHRIST.*

OR,

A TREATISE OF *CONTRITION.*

Wherein is discovered

How God breakes the heart, and wounds the Soul, in the conversion *of a Sinner to Himselfe.*

PSAL. 51. 17.

The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.

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CHriſtian Reader, thou haſt here ſome Sermons brought to light, which by reaſon of the Authors abſence, are preſented to thy view, both with ſome leſſer eſcapes, and in more homely termes, then his judicious eye would have ſuffered.

Severall Treatises of this *Author*.

1. THe Vnbeleevers preparing for *Christ*, out of,
   - *Revelations* 22.17.
   - 1 *Corinth.* 2.14.
   - *Ezekiel* 11.19.
   - *Luke* 19.42.
   - *Matthew* 20.3,4,5,6.
   - *John* 6.44.
2. The Soules preparation for *Christ*, or a Treatise of Contrition, on *Acts* 2.37.
3. The Soules Humiliation, on *Luke* 15. verses 15, 16, 17, 18.
4. The Soules Vocation, or Effectuall Calling to *Christ*, on *Iohn* 6.45.
5. The Soules Vnion with *Christ*, 1 *Cor.* 6.17.
6. The Soules benefit from union with *Christ*, on 1 *Cor.* 1.30.
7. The Soules Iustification, eleven Sermons on 2 *Corinth.* 5.21.
8. Sermons
   - on *Iudges* 10.23.
   - on *Psalme* 119.29.
   - on *Proverbs* 1.28.29.
   - on 2 *Tim.* 3.5.

The Soules Possession of Christ.

An Exposition of the Lords Prayer.

THE SOULES PREPARATION FOR CHRIST.

ACTS 2. 37.

Now when they heard this, they were pricked in their hearts, and said to Peter *and the other Apostles, Men and Brethren, what shall we doe to be saved?*

IN this great work of preparatiō for Christ, observe two things. First, the dispensation of the work of Grace on Gods part he puls a sinner from sin to himselfe; and secondly, the frame and temper of spirit, that God works in the hearts

of those that he doth draw: and that makes it selfe knowne in two particulars; partly in Contrition, partly in Humiliation. For our better proceeding in the prosecution of these two maine points, I shall handle them severally, and large. And first we will sift out what this Contrition and humiliation is, that we may not deceive our selves, and think we have them, when it is nothing so.

What Contrition is.

This contrition (as I conceive) is nothing else, but namely, when a sinner by the sight of sinne, and vilenesse of it, and the punishment due to the same, is made sensible of sinne, and is made to hate it, and hath his heart separated from the same; and the sight of sinne makes it selfe known in three particulars:

1. First, when the soule is sensible of
2. sinne. Secondly, when it hath a hearty and sound sorrow for the same, and an earnest detestation of it.
3. Thirdly, when he hath his heart separated from his corruptions. All these are not wrought, so much by any power that is in us, as by the Al-

mighty power of God working in us; for the ſinner would not ſee his ſin, but the Lord forceth him, as the holy *Prophet* ſaith: *Thou holdeſt mine eyes waking, I am ſo troubled that I cannot ſpeake*; the Lord holds ſin to a carnall ſinfull wretch, ſo that his ſin walketh, and ſleepeth, and goeth with him; nay, the ſoule of a poore ſinner would beat back the blow, and would not have the Word to touch him, hee labours to ſhift off the arrowes of the Almighty, which the Lord ſhooteth into the ſoule; but the Lord will not ſuffer him ſo to do; *Thy Arrowes ſtick faſt in me, and thy hand preſſeth me ſore.* Pſal. 38. 2. As if the Prophet had ſaid, I would fain have beat back thine arrowes, but they ſtick faſt in mee; and I would have ſhaken off the burden, that lay upon me, but thine hand preſſeth me ſore: ſo then at laſt, when the ſinner ſees he cannot ſhake off the arrowes, then he is content to be ſeparate from his corruptions.

Pſal. 77. 4. 2

Pſal 38. 2.

This is in generall in the text, wherein you ſhall plainly ſee theſe three particulars fully expreſſed.

1. First, the ſight of ſin by the hearing of *Peters* words, and it was not by the bare hearing of his words only, but when *Peter* came ſomewhat roundly home to them, and ſaid, This is *Chriſt Jeſus* whom ye have crucified; then followes the former work, namely, the acknowledgement of their ſins; and the firſt cauſe that made them ſee their ſin, was a particular applicatiõ of their ſins: he came punctually and particularly to them, & ſaid, You are they that have crucified the Lord CHRIST, this touched them and made them ſee their ſins.

2. Secondly, the daily and ſerious meditation and apprehenſion of their ſins, and of thoſe truthes, which were delivered in the Word: *hearing*, that is, daily pondering and conſidering of the evills, that were committed by them and ſhewed by them.

3. Thirdly, *they were pricked*, they did not prick thẽſelves, but the Lord followed that truth that was delivered, and by his Almighty hand did make that word proſperous to their ſoul; & though they would not pierce themſelves, yet the Lord pierced them!

The

The ſecond part of it is in theſe words, *They were pricked in their hearts*, not in their hands or eyes, but in their *hearts*.

The third is the ſeparation from ſinne, in theſe words, *Men and brethren, what ſhall we doe?* Whatſoever you would have us to doe, we will doe it, and whatſoever ſin is forbidden, we are content to be rid of it; nay, nothing was too hard, or too much for them.

Give me leave to take a doctrine by the way from the words; they when *they heard this*: who were theſe [*they*?] ſee this in the 36. verſe, *them that had crucified the Lord of life*.

What will ſome ſay, Is it poſſible that ever they ſhould be [illegible] for their ſins? It was ſaid of *Judas* that betrayed Chriſt, *It had beene good for that man that he had not beene borne*. What ſhall we think of thoſe that murther Chriſt? then much more they for killing of him. Is it poſſible the Lord ſhould doe good unto them? yes, even they came to be pricked in their hearts.

From theſe words this doctrine *Doct.*

ariſeth. It is poſſible for the moſt ſtubborne ſinners upon earth to get a broken heart. *They that ſtoned the Prophets, and killed them that were ſent unto them*, and ſleighted all the meanes of grace, they that refuſed *Chriſt*, and would not heare him; they are now brought upon their knees and are reſolved now, if any courſe might be taken, to get *Chriſt* and mercy. *Tit.* 1, 12. 13. One of their owne Prophets ſaid, *The Cretians are alwayes lyers, evill beaſts, and ſlow bellies:* a man would think it a vain thing to meddle with them, they are ſuch deſperate wretches, but the text ſaith, *Reprove them ſharply, that they may be ſound in the faith:* ſo that a Cretian which is a filthy beaſt, by a ſound reproofe may come to be a glorious *Saint:* and whereas the Jews had loaden the Lord with their ſins; therefore it was juſt with God to eaſe himſelfe of his burden, and to ſend them and their ſins down to hel together. Thus a man would think; but the Lord did not ſo, as we may ſee in *Eſay, I am he, that blotteth out all thy tranſgreſſions, for my own name*

Iſ. 43. 23. 25.

ſake, I will remember your ſins no more; and as the *Apoſtle* ſaith, the Gentiles were ful of all unrighteouſneſſe, worſe then they almoſt could be for all kind of degrees of ſinne, and yet many of them became full of all holineſſe; *Such were ſome of you* (ſaith the Apoſtle:) and in another place we may ſee that a ſcarlet ſinner may become a *Saint* in nature; wee know this ſcarlet is ſuch a deep die, that all the Art under heaven cannot alter it: Yet the Lord can make of a ſcarlet ſinner, a milke-white Saint. I doe not ſay it will ever be, and it doth alwayes come to paſſe, but it is poſſible.

Rom 1.29. 30.

Eſay 1.18

The reaſon is taken from the Lords Almighty goodneſſe & power the Lord is able to ſupply all wants and amend that which is amiſſe, nay, he is able to doe more then that thou ſtandeſt in need of. When the Lord made heaven and earth, he did not ſpend all his ſtrength, that he was able to help no more. No, no; he is All-ſufficient ſtill, he is not onely able to continue that good, which the creature hath, but to make a glo-

Reaſon

rious ſupply of whatſoever is want-
Pſal 103.3. ing, as *David* ſaith, *He pardoneth all thy iniquities, and forgiveth all thy ſins:* not ſome, but all, otherwiſe he were not All-ſufficient, unleſſe he had a ſalve for every ſore, and a medicine for every malady; if our ſinnes were more then God could pardon, or if our weakneſſes were more able to overthrow us, then his ſtrength to uphold us, he were not All-ſufficient: Indeed there are ſome things which the Scripture ſaith, God cannot doe, but it is not becauſe of the want of power in God, but becauſe there is a weakneſſe in the creature; as God cannot deny himſelfe: but the more and greater our ſinnes and wickednesſes are, the more will the ſtrength & glory of his power appear in pardoning of the̅, & where ſin abounds, there grace aboundes much more in the pardoning of the ſame: Chriſt is All-ſufficient in power to procure mercy for all thy ſinnes, and the Spirit is all-ſufficiently able to apply the ſatisfaction of Chriſt to thy ſoule, and therefore be thy condition never ſo fearefull, (the ſin againſt the

holy Ghost onely excepted) there is power and mercy in the Lord to pardon thee, and it is possible for thee to finde mercy.

The first use is for reproofe, and it checks the desperate discouragement that harbours in the hearts of many poore sinners, that if they find no power in themselves, no succour in the meanes; they doe question in this case, and presently conclude an impossibility to receive mercy, and they think there is no hope of pardon, as heretofore they have had no care in sinning; because they cannot see how it may be, they suppose it cannot be. This bringeth a great indignity to the Lord Jesus Christ, and a great discouragement to themselves: why? the Lord hath hardnesse, and difficulties at command. When the siege about Jerusalem was marvellous sore, and every man did despaire of any comfort or succour, the *Prophet* said, *Before to morrow this time shall a measure of fine flower be sold for a shekle*; and then a Lord on whose hand the King leaned, said, If the Lord should make windowes in hea-

Vse.

2 King. 12. 19

ven, how can this thing be? and the *Prophet* ſaid unto him, *Thou ſhalt ſee it, but not eat of it;* ſo it is with many that begge often, and the Lord anſwereth not, ſo that the ſoule is marvellouſly ſtarved, and the flood of iniquity comes in amaine upon the ſoule, and all his ſinnes come to his view, and the heart begins to reaſon in this manner. If the depthes of Gods mercies ſhould be opened, can all theſe ſins be pardoned? and can this damned ſoule of mine be ſaved? Surely this cannot be. It is juſt with God we ſhould ſeek mercy, given to others as bad as we, and yet we taſte not of it, becauſe we diſtruſt the Lord. *Cains* ſinne was ſo much the greater, becauſe he ſaid it could not be forgiven: ſo it is a horrible ſin to ſay, the Lord is not ſo merciſull, as the devill is malicious; and that the world, and a ſinfull heart, ſhall be more able to damne me, then God is to ſave me; if this were ſo, God were no God, and Chriſt no redeemer, and the Spirit no comforter: this is to make ſin, our ſelves, and the devill above God and the Lord Jeſus

Chriſt. Oh therefore check all thoſe diſcouragements of ſoule, which too much prevaile with us.

Secondly, it is a ground of great encouragement to provoke the hearts of all wicked men under heaven, to looke out of that condition wherein they are, for ſome mercy; becauſe the moſt wicked of the world may be wrought upon, and the moſt prophane heart may be piereed. Who therefore would not have his heart quickned up, to ſeek out for recovery from that eſtate wherein he is? Al you poor creatures, if there be any here preſent, as I doubt not but there are, Oh you poor and ungodly ſinfull creatures, my ſoul pities you, you that have had your hands imbrewed in the blood of Chriſt, and whoſe ſins are written with a pen of Iron, and are ſeen in every corner of the ſtreet, you that are thus in the gall of bitterneſſe, and yet in the kingdome of darkneſſe, though your caſe for the preſent be very deſperate, yet here is a little twigge in the middeſt of the maine ſea, whereupon you may lay hold. *Vſe* 2.

And this may make you looke up, the Lord may ſhew mercy unto you; as proud, as ſtubborne, as rebellious as you, have had mercy; If you have the hearts of men, look for mercy; though your eſtate be fearfull for the preſent, yet it may be good: God hath not ſet the ſeale of condemnation upon your ſinnes, he hath not yet ſent you to hell. Conſider this whatſoever thou art, thou yet liveſt upon the earth, and enjoyeſt the meanes, and it is poſſible yet to have all thy ſins pardoned; oh lay about thee, goe home, and ſay Good Lord, were they pierced in their hearts that pierced the Lord Jeſus; and were their ſoules wounded? In concluſion then, why may not my prophane ſinfull heart be humbled and pierced? It may be ſo; if the Lord ſay *Amen*, it will be thus: that diſeaſe is not paſt remedy that hath been cured in others, therefore let this ſtay thy heart, as bad as thou have been humbled, and brought home, and therefore why not thou?

Obj. But the ſoule will ſay, Can all theſe abominations be removed?

& is it poſſible all theſe rebellions of my heart ſhould be pardoned, and all this looſeneſſe & ſecurity ſhould be caſt behind the backe of the Lord? Surely it cannot be.

It is poſſible: only labour thou that it may be, and that thou maiſt not be puffed up with preſumption, conſider theſe three Cautions in thy ſeeking. *Anſ.* 3 *Cautions.*

Firſt, conſider in thy ſeeking, a little mercy will not ſerve the turne; thou that haſt been an old weather-beaten ſinner, and haſt wallowed in thy filthineſſe, when thou goeſt to God for grace, conſider it is not a little grace, or a ſmall worke that will doe the deed: it is not a few ſpoonfulls or buckets-full, that will cleanſe a foule skinne; ſo if thou haſt had a filthy, prophane heart, which hath been a thorow-fare to all wickedneſſe, and thou haſt thus given thy ſelfe liberty thereunto, and haſt continued therein; there muſt be a Well of mercy to purge ſuch a miſerable wretch as thou art. 1.

When *David* had committed thoſe two ſins of adultery and mur- Pſal. 51.

ther, and had continued in them long, he was forced to beg for much mercy, and to say, *Purge me, wash me, cleanse me.* O Lord these staines are marvellous deep, therefore purge me with hyssope; nay, he had never done with it, because his sins were more then ordinary; So, it will cost a great deal of work before a loose prophane drunkard can be made clean.

Secondly, thou must expect it with much difficulty and hardnesse in thy selfe, thou that hast been rivetted in thy base lusts and corruptions, the Lord will make all crack before thou shalt find mercy; thou that hast outbraved heaven with thy prophaneness, the Lord will make thee a mirrour of humiliation, as heretofore thou hast bin a spectacle of filthiness. A man that hath had a bone out of joynt, and it is now festred, it will make him cry many an *oh*, before it be brought into his right place again; so it is with a man whose heart is full of filthinesse, it will cost him much paines, and difficulty, & heart-smart, before the Lord will bring the soule to a right set again. *Manasseh hum-*

bled himſelfe mightily before the Lord, becauſe he had been a mighty proud rebellious man, the Lord made his humiliation as miraculous as his ſins had been: and ſo *David* when he had given his ſins eaſe in bedding with them, the Lord brake all his bones, and did awaken him with a witneſſe.

Laſtly, you muſt reſolve to beſtow the utmoſt of your endeavour to get this mercy at the hands of the Lord. It is not a dipping of a foule cloath in water will cleanſe it, but it muſt be ſoaked and rinſed in it: ſo you muſt not think to have the ſoul-ſtaines of ſinne waſhed away with a few tears; no, no, you muſt rub your hearts over and over, and awake your conſciences again & again; it is not a little examination nor a little ſorrow will ſerve the turne; the Lord will pull downe thoſe proud hearts of yours, and (it may be) let you go a begging for mercy all your dayes, and well if you may have it at your laſt gaſpe when all is done. 3.

The firſt doctrine I will obſerve is this: There muſt be a true ſight of ſin *Doct.*

before the ſoule can be broken; for the text ſaith, they did firſt *heare*, and then apprehend the evill that was done by them; and thus they were brought to a ſaving remorſe for their
Ezek.36.31. ſins: *Ezek.* 36. 31. the text ſaith, *Then ſhall you remember your owne evill wayes and your doings that were not good, and ſhall loath your ſelves for your abominations.* Firſt they ſhall remember their works, and then loath themſelves; it is the courſe that *Ephraim* takes in
Jer.31.19. *Ieremiah*, *After that I was inſtructed, I ſmote upon my thigh; and after I was turned, I repented, I was aſhamed and confounded, becauſe I did beare the reproach of my youth.* And it is Gods curſe which he takes with
Job 36.9. his, as in *Job*. *When the Lord had once gotten the people into fetters, he ſhewed them their wickedneſſe, and makes their eares open to diſcipline.* And in another place the Prophet ſheweth the ground and reaſon why the people repented not, they underſtood not the ground and reaſon of their ſin,
Jer.8.6. *For no man ſaith, what have I done?* As a horſe ruſheth into the battaile and feareth nothing; ſo a wicked man

continues in a ſinfull courſe, never conſidering what he hath done; the drunkard doth not ſay, How have I abuſed Gods creatures? and the deſpiſer of Gods Ordinances doth not ſay, How have I rejected the Lord Jeſus Chriſt? And therefore no wonder though he be not affected with that he doth.

Now for the better clearing of this doctrine, I will handle theſe three things. Firſt, I will ſhew what this true ſight of ſinne is. Secondly, I will ſhew the reaſon why there muſt bee a true ſight of ſinne, before the ſoule can be broken for it. Thirdly, I will make uſe of the point.

Firſt, it is not every ſight of ſin will ſerve the turne, nor every apprehenſion of a mans vileneſſe; but it muſt have theſe two properties in it, Firſt, he muſt ſee ſinne clearly; Secondly, convictingly. Firſt, he that will ſee ſinne clearely, muſt ſee it truly and fully, and be able to ſadome the compaſſe of his corruptions, and to dive into the depth of the wretchedneſs of his vile heart, otherwiſe it will befall a mans ſinne as it doth

What the true ſight of ſin is.

The property of it

doth the wound of a mans body: when a man looks into the wound overly, & doth not ſearch it to the bottome, it begins to feſter and ranckle, & ſo in the end he is ſlain by it; ſo it is with moſt ſinners, we carry all away with this, We are ſinners; & ſuch ordinary confeſſions; but we never ſee the depth of the wound of ſinne; and ſo are ſlaine by our ſins. It is not a generall, ſleight, and confuſed ſight of ſin that will ſerve the turne: it is not enough to ſay, It is my infirmity, and I cannot amend it: and we are all ſinners, and ſo forth. No, this is the ground why we miſtake our evills and reforme not our wayes, becauſe we have a ſleight and an overly ſight of ſinne: a man muſt prove his wayes as the Goldſmith doth his gold in the fire, a man muſt ſearch narrowly, and have much light to ſee what the vileneſſe of his owne heart is, and to ſee what his ſins are, that doe procure the wrath of God againſt him, as the Prophet *David* ſaith: *I conſidered my wayes and turned my feet unto thy teſtimonies*: the phraſe in the originall is thus much; I tur-

.119 59. ened.

ned my ſins upſide down; he looked all over his wayes. And as *Zachary* ſaith: *When the people ſhall looke unto him whom they have pierced, and conſider the nature of their ſins, then ſhall they mourne.* Note, that this clear ſight of ſin may appear in two particulars. Zach. 12. 10.

First, a man muſt ſee his ſin nakedly in its owne proper colours, we muſt not looke upon ſin through many mediums, through profits, pleaſures, and the contentments of this world; for ſo we miſtake ſin: but the ſoule of a true Chriſtian that would ſee ſin clearly, he muſt ſtrip it cleane of all content and quiet that ever the heart hath received from any corruption, and the heart muſt looke upon ſin in the danger of it; as the adulterer muſt not looke upon ſin in regard of the ſweetneſſe of it, nor the drunkard upon his ſinne in regard of the contentment that comes thereby, nor the covetous man in regard of the profit that comes by his ſinne; you that are ſuch, the time will come when you muſt die, and then conſider what good theſe ſinfull courſes will doe you; how will you judge of 1.

ſi-

ſin then, when it ſhall leave a blot upon your ſoule, and a guilt upon your conſcience; what will you then think of it? We muſt deale with ſin as with a Serpent; we muſt not play with a Serpent as childrē do, becauſe it hath a fine ſpeckled skinne, but fly from it, becauſe of the ſting: ſo muſt we deale with ſin. A prophane Gallant will prophane the Sabbaths, becauſe otherwiſe hee ſhould be counted a Puritane: look not at the ſpeckled skinne of ſin; but how thou canſt anſwer for thy ſin before God, eſpecially ſeeing the Lord ſaith, *I will not hold that man guiltleſſe that blaſphemes my name*, of what place or condition ſoever he be: looke now on the nature of thy ſins nakedly.

Secondly, we muſt looke on the nature of ſin in the venome of it, the deadly hurtfull nature that it hath for plagues and miſeries, it doth procure to our ſoules, and that you may doe, partly if you compare it with other things, and partly if you look at it in regard of your ſelves. Firſt, compare ſin with thoſe things that are moſt fearefull and horrible; as ſup-

poſe any ſoule here preſent were to behold the damned in hell, and if the Lord ſhould give thee a little peep-hole into hell, that thou didſt ſee the horror of thoſe damned ſouls, and thy heart begins to ſhake in the conſideration thereof; then propound this to thine own heart, what paines the damned in hell doe endure for ſin, and thine heart will ſhake and quake at it: the leaſt ſin that ever thou didſt commit, though thou makeſt a light matter of it, is a greater evill then the paines of the damned in hel, ſetting aſide their ſinne; all the torments in hell are not ſo great an evill as the leaſt ſin is: men begin to ſhrinke at this, and loathe to goe down to hell, and to be in endleſſe torments.

Now I will make it good by three reaſons, that ſin is a greater evill, then thoſe torments and plagues which the damned in hell doe endure. *What a horrible thing ſin is.*

The firſt reaſon is this. That which deprives a man of the greateſt good, muſt needs be the greateſt evill; nature ſayes ſo much; that which deprives a man of all that comfort and 1. *Reaſon*

happineſſe

happineſſe wherein the ſoule finds moſt content, that muſt needs be the greateſt evill of all; but ſin only deprives a man of the greateſt good: for the good of the ſoule, is, to have a heart united unto God, and to have fellowſhip with him, to have him, and ſalvation through him, to be one with the Lord: and this is the chiefeſt good of the ſoule. All things here below are made for the good of the body, and the body is made for the good of the ſoule, and the ſoule is made for God; and theſe things here below are onely ſo farre good to us, as they are meanes to make us enjoy a nearer communion with God: and contrarily, riches, and honours, and profits, and pleaſures, are as ſo many curſes to us, if by them our hearts are withdrawne from God. The reaſon why GOD is eſtranged from us, it is not becauſe we are poore, or purſued, or impriſoned, or the like; but it is ſinne that breaks the union betweene God and us, as the Prophet *Eſay* ſaith, *Your ſins have ſeparated betweene you and your God*: Now that which ſeparates from

Eſay 59.2.

God which is the chiefeſt good, it is our ſins; it is not puniſhment that takes away the mercy of God from us; but a proud rebellious heart, and the contempt of Gods ordinances. Therefore ſin is farre worſe then all the plagues that the damned doe or can ſuffer.

Secondly, becauſe there is nothing ſo contrary and oppoſite againſt the Lord, as ſin and corruption; and this is the reaſon why God is the inflicter of all the puniſhments of the damned in hell: it is through the Juſtice of God that they are damned, becauſe God is of ſuch a pure nature that ſin cannot be in him, nor practiſed by him. *Rea.2.*

Thirdly, becauſe it is ſin that doth procure all plagues and puniſhments to the damned, and therefore being the cauſe why they ſuffer, it muſt needs be greater then all puniſhments: for all puniſhments are made miſerable by reaſon of ſin, therefore ſin is a greater evill then all the miſeries of the damned. If a man were in priſon and had the peace of a good Conſcience, his priſon would be a *Rea.3.*

Palace

Palace unto him, and though a man were in ſhame and diſgrace, and yet have the favour of God, there were no miſery in him; ſo it is with ſinne, if no man ſuffer but for ſin, then ſin is a greater evill then all other puniſhments, as being the fountain from whence they flow.

Now let us look upon ſin through theſe things, and when our corrupt heart provokes us, and the world allures us, and the devill tempts us to take any contentment in a ſinfull way; ſuppoſe we ſaw hell-fire burning before us, and the pit of hell gaping to ſwallow us, and ſin enticing of us; and let us ſay thus to our ſoules: It is better for a man to be caſt into the torments of hell amongſt the damned, then to be overcome with any ſin, and ſo to rebell againſt the Lord. Now therefore if thoſe plagues and puniſhments make the ſoule ſhake in the conſideration of them; Oh then bleſſe thy ſelfe ſo much the more from ſinne, which is the cauſe of all plagues whatſoever. Were a man in hell and wanted his ſinnes, the Lord would love him in

hell.

hell, and deliver him from all thoſe plagues: But if any man were free from all punſhments, and in honour, and wealth, if he were a ſinfull and wretched creature, the Lord would hate him in the height of all his proſperity, and throw him down to hell for ever.

Secondly, we muſt ſee ſin ſimply as it is in it ſelfe, in regard of the proper work of it; it is nothing elſe but a profeſt oppoſing of God himſelfe; a ſinfull creature joynes ſide with the devill and the world, and comes in battaile array againſt the Lord, and flies in the face of the God of hoſts; they are called *haters of God*, Pſal. 83. Pſal 83. 2. That is, when they ſee grace in another man, in ſuch a man, and in ſuch a woman, and hate them for it; little doe they think that they *hate* the *God of heaven*, and his holy nature; and if it were poſſible, they would have no God in heaven, to take notice of their ſins, and call them to account for them, as the wiſe man *Gamaliel* ſaid to the *Phariſees* and *Elders*, *Refraine your ſelves from theſe men, and*

let them alone, for if this Counsell or worke *be of men, it will come to nothing, but if it be of God, you cannot destroy it, lest you be found fighters against God*; you make nothing of opposing the Gospell, and preaching thereof; I tell you that there is never a creature that lives in any such sinfull course, but he is a fighter against God, and he resists the Lord as really as one man doth another: And as *Stephen* saith, *You stiffe-necked and uncircumcised in heart, you have resisted against the holy Ghost*: You must not thinke that you resist men onely, no (poore creatures) you resist the Spirit and so aime at the Almighty in opposing of the meanes of grace; what a fearfull condition is this? I pray you in cold blood consider this; and say thus, Good Lord! What a sinfull wretch am I? that a poore damned wretch of the earth should stand in defiance against the God of hosts, and that I should submit my selfe to the devill, and oppose the Lord of hosts?

And as you resist the Lord, so you doe also passe the sentence of condem-

demnation upon your ſelves, and ſeal up that doome, which one day ſhall be executed upon the wicked in hell at that great of accompt; that looke what God ſhall doe then, the ſame thou doeſt now by ſinning; this is the doom, or (as I may ſay) the neck-verſe of the wicked & the laſt blow; as now thou doeſt depart from God by ſinning, ſo then thou ſhalt depart from God for ever. A wicked man forſakes God, and pluckes his heart from under the wiſdome of God, that ſhould informe him of the way of life; and the ſoule ſaith, God ſhall not bleſſe me, God ſhall not be God unto me; but I will live as I liſt, and I will run down poſt-haſte to hell. And whē your hearts begin to riſe againſt God & his ordinances, & your ſouls begin to goe againſt the Lord, I tell you what I would think with my ſelf; ſuppoſe I heard the voyce of the *Archangell* crying; *Arife ye dead, and come to judgement*; & the laſt trumpet ſounding, and the Lord Jeſus coming in the heavens with his glorious Angels, and did ſee the *Goates* ſtan-

ding *on the left hand*, and the *Saints on the right hand*, and with that I did heare the terrible ſound, *Depart ye curſed:* would you be content to heare that ſentence paſſe againſt your ſoules? Oh what lamentation and woe your poore ſoules would make in thoſe dayes! & therefore conſider it well, and ſay that I doe that in ſinning, which the Lord wil do in the day of Judgement: ſhall I depart from the Lord, and withdraw my ſelfe from mercy, and ſay, Chriſt ſhall not rule over me and ſave mee? Shall I doe that againſt my ſelfe, which the Lord ſhall doe in that day? God forbid. There are two things hardly known; what God is, and what our ſins are, or elſe we hardly apply the knowledge of them to our ſelves.

Obj. But ſome will object and ſay, If ſin be ſo vile in it ſelfe, then why doe not men ſee it?

Anſ. To this I anſwer, the reaſõ why mẽ ſee not their ſins, though they be ſo vile, it is mainly upõ theſe 2 grounds.

Why men ſee not the vileneſſe of ſinne.

1. Firſt, becauſe we judge not of ſin according to the Word and verdict of

of it, but either in regard of the profit that is therein, or the pleaſure that we expect therefrom. The Uſurer looks on his profit that comes by ſin, and the adulterer on his pleaſure; and *Judas* ſaw the money, but he did not ſee the malice of his own heart, nor the want of love to his *Maſter*, and this made him take up that courſe which he did, but when he threw away his thirty pence, the Lord made him ſee the vileneſſe of his ſin; it came clearly to his ſight, and therefore he cryed out: *I have ſinned in betraying innocent blood.* As bribes blind the eyes of the wiſe and pervert judgement, ſo ſinne bribes the eyes of the ſoule, and therefore the Tradesman ſeeth much profit come by cozening and falſe meaſure, and ſo gives way to himſelfe therein, but he ſees not the ſin: ſo the oppreſſour ſeeth the morgages, and pawnes that come in, but he cannot ſee his ſin, till he be laid on his death-bed, and then the Lord ſheweth him all the wrong that he hath done.

Secondly, another reaſon why we 2.

ſee not the vileneſſe of ſin, is, becauſe we judge the nature of ſin according to Gods patience towards us, as thus, a man commits a ſin and is not plagued for it, and therefore he thinks God will not execute judgements upon him at all, *All things continue alike*, (ſaith the wicked man) as if he had ſaid, you talke of the wrath of God that ſhall be revealed from heaven againſt all ungodlineſſe: But where is the promiſe of his comming? Doe you not ſee that ſuch a man is an oppreſſour, and a prophane perſon; yet grows rich and thrives in the world? and becauſe God ſpares a wicked man ſtill for the preſent, therefore he thinks all are but words, he ſhall be free from the puniſhment to come (as the *Prophet* ſaith in the name of the Lord) *Theſe things haſt thou done and I kept ſilence*; when thou waſt upon thy Ale-bench, and there thou didſt ſpeak againſt holineſſe and purity: and becauſe I did beare yet, and ſaid nothing, therefore thou ſpeakeſt wickedly, that *I was even ſuch a one as thy ſelfe*; The wicked man takes

Pſal. 50.21.

Gods

Gods patience to bee a kinde of allowance to him in his ſinne, (as the Wiſe man ſaith) *becauſe ſentence againſt an evill work is not ſpeedily executed, therefore the hearts of the ſonnes men are wholly ſet in them to doe miſchiefe*, and as the Prophet ſaith, they call the proud happy, *They that work wickedneſſe are ſet up, and they that tempt God are delivered.* As who ſhould ſay, you ſay that the wrath of God is incenſed againſt ſwearers, and drunkards, and the like; but we ſee them proſper, and becauſe they doe proſper thus, their hearts are ſet to work wickedneſſe: but howſoever it is true, the Lord God doth ſometime beare with wicked men; the longer God ſtayes, the greater account they ſhall make, and the heavier judgements they ſhall receive from God: See what *Iob* ſaith, *Thou ſealeſt up my tranſgreſſions in a bagge, and thou ſoweſt up mine iniquities*; Wicked men doe treaſure up vengeance againſt the day of the Lord, the prophane perſon treaſures up wrath; and in the eighteenth verſe

Eccl. 8.11.

Mal. 3.15.

Iob. 14.17.

he ſaith, The mountaines falling come to nothing: as if he had ſaid, Good Lord, who can beare all theſe ſinnes, that I have committed? Are they all ſealed up, and ſhall all the judgements due unto them fall upon me heavier then the mountaines? Good Lord, what rock or mountain can beare the weight of my ſins thus ſealed up, and ſetled, and laid cloſe to my heart? And ſo God ſeales up an hundred thouſand oaths in one bag; and an ocean of pride, and miſchiefs done to Gods people and Church, are barrelled up in another: and the *Lord* ſhall one day lay all theſe upon thy neck. Who is able to beare all theſe ſins?

Now it falls out with a ſinner as it is with a bank-rupt debtor, one man throws him into priſon, and when he is there, every one comes againſt him, and ſo he ſhall never come out, but die and rot in the priſon; ſo though the Lord will not execute judgement on thee ſpeedily, yet in the end the Lord will be paid for all thy ſins; and when thou art in hell, then

then mercy, and juſtice, and patience will cry all to heaven for juſtice and vengeance; then happily a drunkard is caſt into priſon for his drunkenneſſe, and for his blaſphemy, & then all his filthineſſe comes in as ſo many bills of inditement againſt him: Oh therefore labour to ſee ſin alive: we play with ſin as if it were dead: when children ſee the picture of a dead Lyon upon a wall, they labour to pull him in pieces; but if there were a live Lyon in the place, it would make the ſtrongeſt to runne. So thou painteſt thy ſin, and ſayeſt, it is thy infirmity, and God forgive your ſwearing, and the like; and thus you dally with your ſins: but brethren, labour to ſee ſin alive, and to ſee ſin roaring upon you; ſee the pawe of ſin, and the condemnation that ſhall be thrown upon the ſoule by it, and this will awake the ſoule in the apprehenſion of it.

How to ſee our ſinnes convictingly.

Secondly, we muſt ſee ſin cõvictingly, that it may be ſo to us as it is in it ſelfe; that look what ſin is in it ſelfe, we may ſo conceive of it in our ſouls

being guilty of it; and this diſcovers it ſelfe in theſe two particulars.

Firſt, when we have a particular apprehenſion in our own perſon, that look what we confeſſe to be in ſin in generall, we confeſſe the ſame in our own ſoules; and that our ſins are as bad as the ſins of any: this is the curſed diſtemper of our hearts, howſoever we hold it to be truth in generall, yet when we come to our owne ſins, the caſe is altered, and wee never come to the right ſeeing of them, as they concerne our owne particular. As the adulterer can eaſily confeſſe the danger and filthineſſe of that ſin in others, but he thinks not his ſin to be ſo vile as the Wiſe man ſaith, *Hee that enters into the houſe of an harlot doth he ever returne againe, doth he ever take hold of the path of life?* The Lord is pleaſed to ſet ſuch a heavy ſtampe on this ſinfull diſtemperature. Theſe are truthes, and a man in his cold blood will eaſily confeſſe it in the generall, that he *never returnes againe* Take the words as they are in the letter of them, and howſoever they

Prov. 2. 19.

they have ſome other interpretations, yet in the letter it is thus read, *he is ever hardly recovered*, Howſoever it may be, yet with much difficulty. *David* had let his ſoule looſe in that, and he did hardly recover himſelfe againe, ſcarce one of a thouſand yet ever tooke hold of the way of life. And the drunkard will confeſſe the danger of his ſin in generall, when he ſees his drunken mates lie groveling in the duſt, he will be aſhamed of it, and ſay, Now no adulterer or drunkard ſhall ever come into the Kingdome of heaven; but here is the wound of it; when he comes to his owne particular drunkenneſſe and uncleanneſſe, that he muſt looke into them, then the ſight of a mans knowledge hath not ſo much power as to judge himſelfe rightly; or to make a particular application to himſelfe; but he thinks his adultery and drunkenneſſe is not like to another mans, or elſe his knowledge is but weake, or elſe he ſeeth as a man in the twy-light, when the ſun is down, and the heavens begin to withdraw their

their light. Though a man can ſee to read abroad, yet he cannot ſee to read in the houſe or in the chamber; So it is with a weak knowledge, and with a feeble underſtanding in a wicked man, he is not able to ſee the vile nature of ſin in himſelfe, when he comes to read his own cloſet ſins, and his boſome abominations, then he hath not ſo much light as to perceive them ſo fully in himſelfe as hee thought to doe; therefore the rule is this: Arreſt thy ſoule in a ſpeciall manner of thoſe ſins whereof thou ſtandeſt guilty; that Phraſe in Iob. 13.27. *Job* is to good purpoſe, *Thou lookeſt narrowly to my pathes, thou ſetteſt a print upon the heeles of my feet.* As God followed *Job* to the hard heeles, and did narrowly obſerve his wayes: ſo deale thou with thine own ſoule, and ſet a print upon the heele of thine heart; arreſt thy heart in particular for thy ſins; and I would have you perceive your owne particular ſins, and follow them to your hearts, and make hue and cry after your ſins, and dragge your hearts before the Lord,

Lord, and ſay; Is murther, pride, drunkenneſſe, and uncleanneſſe, ſuch horrible ſins, and doth God thus fearefully plague them? Lord it was mine heart that was proud and vain, it was my tongue that did ſpeake filthily and blaſphemouſly, my hand hath wrought wickedneſſe, my eye was wanton, and my heart was unclean and filthy, Lord here they are; it is my affections, that are diſorderly, and it is I that doe delight too much in the world: Thus bring thine heart before the Lord: You ſhall obſerve the ſame in *David*; ſo long as *Nathan* ſpake of ſin in generall, he conceived of it truly, and confeſſed the vileneſſe of it, and the heart of this good King did rage againſt the man, ſaying, it is the *Son of death*: but as ſoone as the Prophet had ſaid, *Thou art the man*, though he never ſaw his ſin kindly before, yet now his heart yeelded, & he began to ſee himſelfe and his ſin in the naturall colours of it. So the Apoſtle *Iohn* ſaith; *He that hateth his brother is a man-ſlayer, & you know no man-ſlayer hath eternal life abiding in him.*

Then

Then play thou the part of *Nathan* and ſay, *I am the man:* It is this wretched heart of mine that hath hated the Saints of God; And therefore if I be a murtherer, will not my ſin keep me from the Kingdome of heaven as well as another mans? Yes that it will: if pride and ſtubbornneſſe be ſuch vile ſins in others, then they are ſo in me: and as there muſt be a ſight of our perſonall particular ſins; ſo,

2. Secondly, the ſoule muſt be ſet downe with the audience of truth, and the conſcience of a ſinner ſhould be ſo convicted, as to yeeld and give way to that which is knowne, as ſeeking any ſhift or way to oppoſe that truth which is revealed; his particular apprehenſion of ſin, is like the inditement of a ſinner before God, and his conviction is that which brings the ſoule to ſuch a paſſe, that the heart will not, nay it dares not, nay (which is more) it cannot eſcape from the truth revealed: As when a man is onely arreſted, and no more, he may eſcape, therefore it is not enough

nough particularly to arreſt the ſoule and bring it under command, that it cannot ſhift from the truth revealed: When the Lord comes to make racks in the heart of ſuch as he means to doe good unto; the text ſaith, he will *reprove the world of ſin*, that is, he will *convince* the world of *Wickedneſſe*, he will ſet the ſoule in ſuch a ſtand, that it ſhall have nothing to ſay for it ſelfe, he cannot ſhift it off; for there is in every mans heart naturally ſuch corrupt carnall pleading, that it labours to defeat, and put by the worke of the word, that it may not come home to the heart. As a man in battell array labours to put by the blow that it may not hit his body; ſo it is with a corrupt heart when the Word comes home to the ſoule, as it doth ſometimes into the heart of a drunkard, or an adulterer, or a murtherer, and the word of God ſeems to ſtab the heart, they put by the word of God by carnall ſhifts, and ſo break the power of it that it cannot have its full blow upon the ſoule, and ſo the word takes no

place

place to any purpoſe in them.

Now this kind of knowledge takes away all ſhifts, that the ſoule hath nothing to ſay for it ſelfe, and plucks away all defence, that the edge of the Word cannot be blunted, but that it will fall flat on the heart, this is that I would put to your conſideration punctually; When there is that wiſdome and knowledge revealed to the ſoule ſo powerfully, that it prevailes with the heart, and it gives way thereto, ſo that all the replies and pleas of the ſoule be taken away, and the ſoule falls under the ſtroke of the Word, not quarrelling, but yeelding it ſelfe, that the Word may work upon it, and withall there is a reſtleſſe amazement put into the heart of the creature, and a kind of dazeling the eye, ſo that the ſoule is not content now before it ſee the worſt of his ſin that is revealed, and then it lies under the power of that truth which is made knowne; theſe two make it plaine: The Miniſter ſaith, God hates ſuch and ſuch a ſinner; and the Lord hates me too, ſaith the

the ſoule, for I am guilty of that ſin. Many times when a ſinner comes into the congregation, and attends unto the ordinary meanes of ſalvation, if now the Lord be pleaſed to worke mightily, at laſt the mind is enlightned, and the Miniſter meets with his corruptions, as though he were in his boſome, and he anſwereth all his cavills, and takes away all his objections: With that the ſoule begins to be amazed to thinke that God ſhould meet with him in this manner, and ſaith, If this be ſo, as it is for ought I know, and if all be true that the Miniſter ſaith, then the Lord be mercifull unto my ſoule, I am the moſt miſerable ſinner that ever was borne.

Give me leave to open a paſſage or two this way; Suppoſe there be an ignorant creature, that knoweth nothing, and he thinks God will pardon him becauſe he is ſo, and he need not conſider of this or that which the *Miniſter* cals upon him for: ſee what God ſaith to ſuch, *It is a people of no underſtanding, therefore he that made* Eſay 27.11.

made them will not have mercy on them, and he that formed them will ſhew them no favour: You think to carry all away with ignorance, but the God of heaven will ſhew you no pity, and he that made you will not ſave you: When a poore ſoule begins to conſider of this, he that made us, will ſave us: Will he not? No, he will not: Not one of you, not your wife, nor children, nor thy ſervant: This drives the ſoule into amazement, when the Lord workes this truth in him, and he frequents the ordinances more diligently, & ſayes, If it be ſo, my caſe is fearfull; In concluſion he finds every Miniſter ſaith ſo, and all writings confirme it, and he ſeeth it is ſo indeed, and it is the will and way of God: Then the ſoule is caſt, and ſaith, I ſee this is my juſt eſtate and condition, and therefore woe to mee that ever I was borne. This is right conviction, and though his carnall neighbours come to him, and begin to cheer him up and ſay, The Lord is more merciſull then men are, *Miniſters* muſt ſay ſomething, &c. If

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the heart be truly convicted, it returnes this anſwer, and ſaith: I have thought as you doe, but now I ſee there is no ſuch matter, theſe are but figge-tree leaves, and will not cover my nakedneſſe. It is true, Chriſt came to ſave ſinners, and he came to humble ſinners too, he came to bind up the heart, and he came to breake the heart too. This is a great part of the ſpirit of bondage ſpoken of, *Rom.* 8.15. *We have not received the ſpirit of bondage to feare againe.* When God hath revealed a mans bondage to him, ſo that he ſees himſelfe bound hand and foot, for (mark it) ſo long as man keeps in theſe carnall ſhifts, he is not in *bondage*; But when he is once in bondage and fettered; hee ſaith, If ever any had a proud heart I am hee; If ever any were prophane, I am he; And if ever God hated ſuch wretches, he hateth me. Now there is no eſcape, there is no plea at all, he wil not goe away and ſay, There is no ſuch matter, Miniſters may ſay what they will. No, no, the ſoule that is truly convicted of ſin yeelds it ſelfe,

and

Iob 7.20. and ſaith I have ſinned; *Oh what ſhall I doe unto thee thou Preſerver of men,* ſaith *Iob*? aa if he had ſaid, Lord, I have no plea at all to make, nor no argument to alledge for my ſelfe, I onely yeeld up the bucklers, I cannot ſay ſo bad of my ſelfe as I am, I have ſinned, and done fooliſhly in thy ſight. Thus it is with a heart truly convicted, and throughly informed of the vileneſſe of ſin; he doth not withdraw himſelfe and play leaſt in ſight, but he ſaith, this is my condition juſt; the Lord met with my heart this day; God reſiſts the proud and profane in heart, & he reſiſts me too; I have heard much and would not be informed, therefore it is juſt with God to harden my heart for ever; the Lord hath come often with many loving perſwaſions to allure me, & draw me to him: If the devill had had the means that I have had, he would have beene moved and more bettered by them then I have bin, and have done more then I have done; I have hated and deſpiſed all, and to this day I have not bin brought upō my knees;

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ſhall not Chriſt rule over me, and yet ſave mee? No, it cannot be, except I can bring my neck under the yoke of the Lord Jeſus Chriſt, it is impoſſible I ſhould be ſaved by him, I excuſe not my ſelfe Lord; nay I confeſſe I know more then all the men in the world can ſpeak by me, and I yeeld to all this and more; what ſhall I ſay, *O thou Preſerver of men?*

The reaſon why God deales thus with poore ſinners, is taken from the office which the Lord hath placed between the heart and the man: the ground lies thus. *Reaſon*

Firſt, you conceive and underſtand a thing: Secondly, you will, and chooſe it. Why God convinceth men of their ſins.

The firſt is the in-let of the heart, ſo that nothing can affect the heart, but ſo farre as reaſon conceiveth it, and uſhers it home to the ſoule; thereupon the heart, as the King hath his Counſellors which call all matters before them, and conſult about buſineſſe, and then they bring them before the King, to have a finall ſen- 1.

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tence from him, to know what hee will have, and what he will not have: ſo the underſtanding is like the Counſellors, and the will is the Queene; the underſtanding ſaith, this or that is good, then the will ſaith, let me have it: the underſtanding ſaith, theſe and theſe duties are required, and the will imbraceth them; the underſtanding conceives what ſin is, and the will ſaith, theſe and theſe evils have I done, and they will coſt me my life, if I repent not. As it was with *Iob*, when his *Oxen* and *Cattell* were taken, it never troubled him, becauſe he never knew it; but when hee heard of it by the meſſengers, he ſaid, *Naked came I out of my mothers wombe.*

There muſt be a meſſenger before he can be grieved for the evill: ſo it is with the ſoule of a ſinfull creature, the devill hath made a prey and a ſpoile of him; thou cameſt into the world in *Adam*, wiſe, holy, and gracious; but he hath made thee ungodly and ignorant, and thou conſideredſt not this till God by his Miniſters

ſters opens thine eyes, and makes thee ſee plainly that the Image of ſin and Satan is upon thee, and that God is now become thine enemy, and that now thou goeſt on in the way to deſtruction, and art become the heire apparant of hell; and when theſe evill-tydings, come to the underſtanding that leaves them upon the heart and will of a man, and ſo lets it work effectually upon it as God doth bleſſe the ſame; as *Paul* ſaith, *I know* Act. 3. 17.
that through ignorance they did it; if they had knowne the Lord of life, they would never have crucified him.

This is the cauſe why we commit ſin, becauſe we ſee it not, and therefore we ſorrow not for it. As it is with ſome hot climates in the world, though there be never ſo much heat in the Sun, yet if there be no entrance for the heat into the houſe, it will not ſcorch nor heat any: ſo the underſtanding is like the dore or entrance into the houſe, and ſin is of a fiery and ſcorching nature, if there be no paſſage, if the mind know not, the Will will not be affected with

with ſin, it will never ſcorch his conſcience; though a man carry ſin enough in his boſome to ſinke his ſoule for ever, yet we ſuffer it not to work upon us, and we attend not to it, becauſe the brazen wall keepes it off: as the Proverb is, That the eye never ſees, the heart never rues. Becauſe we ſee not our evills, and diſcerne not our ſins ſo clearely as wee ſhould, therefore it is impoſſible we be touched for them as wee ought to be.

Vſe 1. The firſt uſe is for inſtruction; from the former truth delivered, we may learne that an ignorant heart is a naughty heart, and a miſerable wretched heart, whether it be out of ignorance that men cannot, or out of wilfulneſſe that they will not apprehend their conditions, both are marvellous ſinfull and miſerable; I deſire to deale plainly in this point, becauſe I know there are many that doe flatter themſelves in their conditions, and think all is well with them; I will ſay nothing of the cauſe, but I appeale to the hearts of all that heare

heare me this day, and your ſelves ſhall be Judges in theſe particulars; Imagine you did ſee a poore ſinner come before you, and lay open his condition, and bewaile it with bitterneſſe, ſaying, That for his owne part he never did find his heart touched for his ſins, nor ſorrow for his corruptions did ever enter into his ſoule, but he hath lived ſenſeleſſe and careleſſe; and for this wounding of ſpirit he counted it a wonder; for this humbleneſſe of heart it was ever a riddle unto him: let any one paſſe ſentence upon this man now, and tell me ſeriouſly, what doe you think of ſuch a perſon? I hear (me thinks) every mā reaſon thus, (& every mans heart ſhakes at it) and ſaith, Good Lord, what a ſenſeleſſe poore ignorant creature is this? If no humbling for ſinne, no pardoning for ſin, and no ſhare in Chriſt, no ſalvation? What, is this a good heart that is not in the way to receive any good? If a man be never broken for ſin, God will never bind him up, and if never humbled, and burthened for his

ſinne, God will never eaſe him of it.

Therefore woe to that ſoul that is thus miſerable and accurſed. I beſeech you paſſe this ſentence againſt your ſelves: Oh brethren, the hearts of men are paſt this brokenneſſe of ſpirit; nay, they are enemies to it, they never had their judgements cleared and convicted of their ſinnes, and therefore their hearts were never broken, and this brokenneſſe is ſo farre from their heart as it never came into the head, we think not of the foule nature of ſinne: Doeſt thou think this to be a good heart, that was never humbled and prepared for Chriſt? alas, it is ſo far from being wrought upon, that it was never in any way to partake of mercy from God; therefore thy condition is marvellous miſerable; thy miſery is as great as thy ſin, if not greater, becauſe when a ſinfull creature is wounded and galled for his ſin, there is ſome hope hee may be cured and helped; but an ignorant ſoule is not capable of it, he is in hell and ſeeth

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it not; he is under the power of Satan, and thinks himſelfe at liberty; nay, for the preſent, he is uncapable of any good from the meanes appointed to that end.

It is with an ignorant ſoule as it befell the drunkard that was aſleep on the top of the Maſt, who feares no harme, becauſe he ſees it not. So it is with a ſinfull heart, he is reſolved to goe on ſtill in his ſin, becauſe he ſeeth not the danger; take a man that hath his heart ſtabbed with a ſtiletto, & the wound is ſo narrow, that it cannot be ſearched, there is no meanes to come to it: Juſt ſo it is with a blind ignorant heart, there is much meanes whereby good may be done to it, but an ignorant heart barres all out, ſo that nothing can doe good to the ſoule. All counſels, admonitions, reproofes cannot prevaile, all mercies allure not, becauſe they find no ſweetneſſe in them; a Miniſter is as able to teach the ſtoole whereon he ſits, as to doe them good. Mee thinks it is with a world of men that live in the boſome of the

Church, as it is with such as have suffered shipwrack; they are cast upon the waves, and their friends are standing upon the shoare, and see them, and mourn for them, there they see one sinking and another floating upon the waves, even labouring for his life; and they sigh and mourne, but cannot help him; Just so is it with ignorant people that are swallowed up with the flouds of iniquity; here is one man going, and there another in the broad way to destruction, and we pitie them and pray for them, that God would open their eyes, and give them the sight of their sins: but alas they are not able to conceive of any thing. We cannot come at them, and thus they sink in their sins.

Luke 19.42. Our Saviour looking over Jerusalem, said, *Oh that thou hadst knowne, at least in this thy day, the things that belong unto thy peace, but now they are hidden from thine eyes.* As if he had said, Oh now they are sinking, they will not be reformed nor reclaimed, now they are going the way of all flesh, and to hell too, the way of peace

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is hidden from their eyes, they refuſe the meanes that may doe them good; I might here condemne the Papiſts that ſay, ignorance is the mother of devotion, whereas it is the breeder of all wickedneſſe, and the broad way to hell and everlaſting deſtruction.

The uſe is this; as you deſire the comfort of your ſoules and to be prepared for mercy, and to partake of that rich grace that is in Chriſt; as you deſire to have the rich Promiſes of the Goſpell put over to you, as ever you would have the Lord Jeſus Chriſt a gueſt to your ſoules, you are to be entreated to give your ſouls no content, till you have your eyes ſo opened to ſee your ſinnes, that you may be convicted of them. *Vſe.*

Now it may be ſome will ſay, it is good that you ſay: but what meanes muſt we uſe to come to this ſight of ſin? I anſwer to ſuch poor ſoules; give me leave to doe three things: Firſt, I will ſhew ſome meanes how we may come to ſee ſin convictingly. *Queſt.* *Anſw.* Meanes how to ſee ſinne convictingly.

Secondly, I will take away all the lets that may hinder a man from it.

Thirdly, I will use some motives to stirre us up to use the meanes and set upon the service, though it be somewhat harsh and tedious to our corruptions. The meanes are three.

1. First, we must goe to God for knowledge; the Lord knowes our hearts, therefore we must go to him, that he would make us able to know them too: the Church of *Laodicea* thought none like her selfe, as it is the fashion of many in this age so to doe; and therefore the Lord said, *Thou thoughtest thy selfe rich* and *full* & that thou *didst want nothing*: It is an argument of a proud unfull heart, that he is alwayes well conceited of himself, and of his own wit, grace, and sufficiency: but mark what the Lord saith to his Church, I counsell thee to buy of me *eye-salve*: Shee thought all her compters to be good gold, and all appearances to be good Religion: but the Lord bids her buy of him *eye-salve*; As if he had said, you see not your sins, and therefore goe

goe to God, and beſeech him that dwells in endleſſe light, to let in ſome light into your ſoules.

When the poore blind man *Bartimeus* ſet begging by the way, ſaying, *O thou ſonne of David have mercy upon me*, and preſſed earneſtly upon our *Saviour*, in ſo much that when his *diſciples* rebuked him, he cryed ſo much the more, *O thou ſonne of David have mercy on me*: and when Chriſt ſaid, What wouldeſt thou have mee to doe for thee? he anſwered, *Lord, that I may receive my ſight*. If he did ſo earneſtly ſeek for his bodily eyes, much more ſhould we for the eyes of our ſoules, that we may ſee our ſins: A blinde minde brings a wicked heart with it, and layes a man open to all ſins; and therefore we ought to bee more pinched for the want of this ſight, then of our bodily eyes: and if the queſtion be asked, What wouldeſt thou have? *honour*, *riches*, or the like? Anſwer: O Lord, the ſight of my ſins; I know ſin is a vile loathſome thing: O that I could ſee ſin convictingly and clearly. Mar. 10. 1.

Obj.

Anſ.

Means 2. Secondly, labour to acquaint your ſelves throughly with God and with his law, and to ſee the compaſſe and breadth of it; the words of the Commandements are few, but there are many ſins forbidden in them, and many duties required.

The Apoſtle St *Paul* thought himſelf once *alive without the law*, & who but he in the world? he was able to carry all before him, he thought his penny good ſilver; but when the *Law came* (ſaith the text) *then ſin revived*, when God had opened his eyes to ſee his ſinne, and the corruptions of his heart, then he ſaw himſelfe a dead man; yet *Paul* was a Phariſee and brought up at the feet of *Gamaliel*, and one that did keep the Law of God in a ſtrict manner. Whence we learne, that a man may be an ignorant man, be his parts never ſo great for humane learning: And the ſame Apoſtle ſaith, *I had not known luſt, except the Law had ſaid, thou ſhalt not luſt*, by which is meant the tenth commandement, which forbids the ſecret diſtemper of the heart, though there

Rom. 7. 7.

Rom. 7. 7.

there is no delight and consent to it; Who but *Paul*? and yet he knew it not, and therefore no wonder though many otherwise well learned, are ignorant in Gods law, therefore look your selves in this glasse of the Word, all you that say, how ever you are not able to talke so freely as others, yet you have as good a heart to God as the best, I tell you if you could but see the filthinesse of your hearts you would be out of love with your selves for ever.

Thirdly, bind your selves to the peace and good behaviour, and be willingly content to take every truth that is revealed, without quarrelling; and I would have a man to bind his heart, hand, and foot, that they may not dare to have any brabling against the revealed will of God; that so what ever truth is delivered, though never so crosse and contrary to his corrupt nature, the soule may be willing to be under the blow of it, and let the strength of the Word come full upon it; And this will make us feelingly to understand our condition: *Means* 3.

Iob.40.3. on: as in *Job*, when God had taken downe his proud heart; ſee how he ſubmits himſelfe. *Behold I am vile, what ſhall I ſay? I will lay my hand upon my mouth, I have ſinned; but I will goe no farther*; as though he had reaſoned thus with himſelfe; I have (I confeſſe) pleaded too much for my ſelfe, I have made more ſhift for my ſelfe then was needfull, I have gain-ſaid thy Word, but now no more. Now if any man ſeeme to quarrell and take up armes againſt the truth of God, let that man know he was never truly humbled for his ſins: It is a ſinfull rebellious ſpirit that carries it ſelfe thus againſt God and his Word; the ſhifts whereby the ſoule labours to beat back the power of the Word, may be reduced to theſe three heads.

1. *Shift* How the ſoule labours to beat back the power of the Word.

Firſt, the ſoule hath a ſleight apprehenſion of ſin, and thinketh that it is not ſo haynous, and ſo dangerous, as thoſe hot ſpirited Miniſters bear men in hand; this is uſually the common conceit of all men naturally, and even of us all, more or leſſe, to make

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a ſleight account of ſin, and that for theſe four reſpects.

Why men make ſlight account of ſin.

First, in reſpect of the commonneſſe of it; becauſe that every man is guilty of it, we ſleight it: What ſaith one; Good now, what then, are not all ſinners, as well as we? though we have many failings, yet we may have many fellowes. 1.

If we were drunkards, or whoremongers, then it were ſomewhat? Thou ſayeſt true indeed, thou haſt many fellowes in thy ſins, and thou ſhalt ſhare with many fellows in the puniſhment to come; there is roome enough in hell for thee and all thy fellowes, hell hath opened her mouth wide; nay, the more companions thou haſt had in thy ſins, the more ſhall be thy plagues.

O (ſaith one) all the world lies in ſinne, and we doe no more then the world doth. *Queſt.*

But if the world lies in ſin, Chriſt never prayed for the world, and hee will never ſave the world; What a ſenſeleſſe thing is this to be ſuch a one as God hates? is this all thy pleaſure, *Anſ.*

ſure, that thou art a hater of God? What ods is it for a man to be ſtabbed with a penknife, or with a ſpear; or for a man to be murdered in the ſtreets, or in his bed? ſo, though thy ſins be not hideous blaſphemies, and the like, yet if they be petty oathes, they are enough to ſink thy ſoule; It is not your great ſwearer, but no ſwearer ſhall come into the Kingdome of heaven. The text ſaith not, no great liers ſhall enter into heaven, but no liers ſhall enter into heaven; What difference is there between a man that goes to hell for open rebellion, and a man that goes to hell for civill profeſſion? and what difference is there between an open adulterer, and a ſecret adulterer?

Queſt. But ſome will ſay, Are not all ſinfull by nature? and are not ſome ſaved: and why not I as well as others.

Anſw. For anſwer, I ſay no man is ſaved by nature: but if any be ſaved, the Lord opens his eyes, and breaks his heart, and ſo it muſt be with thee too, if ever thou thinkeſt to receive

ceive any mercy from God.

Secondly, there is alſo a naturalneſſe in a ſinfull courſe, therefore ſay not, It is my nature and infirmity, and I am of a choleriek diſpoſition, I ſhall ſometimes ſweare when I am angry; and I cannot but be drunke ſometimes, when I light into good company. What, would you have us Saints on earth? I, either Saints or Devils, never ſanctified, never ſaved; never purged, never glorified, as the Apoſtle Saint *Iohn* ſaith, *He that hath this hope purgeth himſelfe, as he is pure*; he ſtriveth with his whole endeavour to be pure, and alwayes he hath a reſpect to all Gods commandements; And as the Author to the *Hebrewes* ſaith, *Purſue faith and holineſſe, without the which no man can be ſaved.*

2. *Queſt.* *Anſ.* 1 Iohn 3. 3. Heb. 12. 14.

If thou doſt ſay, If it were an honour to pray in my family, and if Gentlemen and Knights did it, I would doe it. I tell thee, if *holineſſe* doth ſeeme to fly away by diſgrace and perſecution, then you muſt *purſue it*. Nay, doſt thou ſay, it is thy nature

ture to ſin? Then I ſay the greater is thy wickedneſſe, if it be thy nature ſo to do: We hate not a man becauſe he drinks poyſon, but we hate a Toade becauſe it is of a poyſonous nature; therefore rather mourn the more for thy ſins becauſe it is thy curſed nature ſo to do; And ſay, *Lord*, did only temptations, or the world, allure me to this, there were ſome hope that thou wouldeſt haue mercy upon mee: but, O Lord, I have a curſed nature, and though there were no Devills, no world, no temptations outwardly, yet this curſed nature of mine would ſin againſt thee.

They that have received Chriſt, have a new nature; and therefore if I have a carnall corrupt nature, then my condition is moſt fearfull; And ſay, Did temptations and the world allure me, then there were no hope of mercy; but it is my nature to ſin, and therefore my eſtate and condition is moſt miſerable and wretched: Rom. 7. 3. *Oh wretched man that I am, who ſhall deliver me from this body of death?*

3. Thirdly, many ſay, words are but winde,

winde, and all this winde ſhakes no corne; and ſo when we preſſe men to the inward work of the ſoule, not only to keep men from the halter; but to tell them, they muſt pull down their proud hearts, and be humbled for their ſins, and the like; Then they reply, thoughts fly away ſuddenly, and thoughts are free. To which I anſwer; theſe words are ſuch winde, as will blow down thy ſoule into the bottomeleſſe pit of hell. It is not I that ſay ſo, but our *Saviour* himſelfe, *By thy words thou ſhalt be juſtified; and by thy words thou ſhalt be condemned:* Though you make nothing of your ſwearing, and idle thoughts and revilings of Gods people; yet the God of heaven will require them at your hands, and you ſhall either receive acquitance from Chriſt of them, or elſe vengeance for ever for them: *For the Lord commeth with thouſands of his Saints in flaming fire to puniſh*, not onely murtherers and adulterers, and the like, but *all ungodly ones*; the Lord will call thee to an accompt for all thy abomina-

Mat. 12 37.

Iud. 15.

tions;

tions; nay, for all thy ſpeeches againſt the people of God, upon thy Alebench when thou didſt toſſe them to and fro, and the *Lord will ſet thy ſins in order before thee*; nay, he will call thee to an account for them, for al thy thoughts though they are ſudden and quickly paſſed over, as the Prophet *Ieremiah* ſaith: *O Ieruſalem, waſh thy heart from wickedneſſe, how long ſhall thy vaine thoughts remaine in thee?* Whatſoever men think of thoughts, yet they are the very life and ſinews, and they are brought forth by meditation of a mans corruptions in this kind:

Pſal 50.

Iere. 4. 15.

How ſinfull thoughts are produced.

A man may ſin more in thought then in any other kind whatſoever; both in regard of the vileneſſe of ſin, and his unavoydableneſſe thereof. A theefe cannot rob all the town, but a covetous man may wiſh all in the towne were hanged, that hee might have their goods; and ſo an adulterer cannot commit ſinne with every woman in the towne, but he may luſt after both, the godly and prophane, and he may commit adultery,

tery both with the chaſte and unchaſte too in his thoughts; A man may ſin infinitely in this kinde, and never have done: for no company nor place can hinder an adulterer from ſinning and luſting, nor the malicious man from envying in his heart, nor the covetous man from deſiring the goods of other men. Though thou dareſt not cut the throat of a Miniſter, yet thou canſt malice all the Miniſters in the Countrey.

Fourthly, the ſoule hath a ſtrange inward reſolution of cleaving to ſin, whatſoever can be ſaid or done to the contrary. And this inward reſolution of the ſoule hath a delight in corruptions, though he die, and be damned for the ſame; this plucketh the heart from the Word, and layeth ſo many miſts upon the underſtanding, that it cannot ſee the truth; when the ſoule hath nothing to ſay for it ſelfe, it falls to open and profeſt reviling of Jeſus Chriſt, and defying of him; and hence it is, that after many good arguments the ſoule 4.

ſtands

ſtands as it were at a ſet; and ſaith, I will not beleeve it though there were five thouſand Miniſters to perſwade me to it: and why doth he ſo: hath he any argument to alledge? No, not a word, but he that is proud will be proud and he that is a ſwearer will ſweare, and will not make conſcience of any thing; this comes from a proud and a ſturdy heart. When *Ieremiah* would have convinced the people o their ſinnes, and of the puniſhments threatned to them, they ſaid, *Thou ſpeakeſt falſely, there is no ſuch matter:* So it is with many a carnall heart now adayes; if the Miniſter of God will not pleaſe their phantaſies, then all the buſineſſe is, They knew all this before: when as indeed they knew nothing at all. Therefore, ſaith God, *Take heed there be not in any of you a root of bitterneſſe; if the ſoule heareth the law and bleſſeth himſelfe in his wickedneſſe, and ſaith, I ſhall have peace though I walk after the imaginations of my own heart; the Lord will not ſpare that man, but the jealouſie of the Lord ſhall ſmoak againſt him;*

Ier. 4. 3, 12.

Deut. 28. 28, 29.

this

this *root of bitterneſſe* is nothing elſe but ſinne, and a reſolution to continue in it: For the Lord Jeſus ſake conſider this; there are too many of theſe in the Congregation; wilt not thou beleeve Gods word? I tell thee thou denieſt almoſt that there is a God, and thou renounceſt the Lord Jeſus Chriſt and ſalvation by him; thou ſayeſt in effect, there is no God, and that there is not any means of grace revealed: What deviliſh blaſphemy is this? Let me ſpeak to the terror of all ſuch hearts, hell never entertained any ſuch thoughts, the devils in hell for ought I know have not any ſuch profeſt reſolutions, *The devils beleeve and tremble*, the devils beleeve that the *Scriptures* are the word of God and they know there is infinite mercy in GOD; but they ſhall never taſte of it, and they know, all the plagues threatned ſhall come upon them, and they ſhake and tremble at the remembrance of it. What doe the devils conſent to the word of GOD, and conceive of it and know that it is the truth of God,

God, and ſhall be made good upon them? Then good Lord! of what a ſtrange temper art thou, that wilt not beleeve it, and that wilt not conſent that it is true? the devill is not worſe then thou art in this caſe: I muſt confeſſe that the conſideration of theſe paſſages ſometime makes the ſoule of a poore Miniſter ſhake within him; and were it in my power as it is not, the firſt work that I would doe, ſhould be to humble and break the hearts of all ſuch vile wretches; but all that I can or will doe, is this, that which the holy man *Moſes* ſpake, and he ſpake it with a marvellous caution; you that never came to the height of this horrible contempt, *take heed that there be not any among you that ſaith, It ſhall goe well with me whatſoever the Miniſter ſaith.* It is as much as your ſoules are worth, and to ſuch as are guilty of this ſin, I will give the ſame counſell that *Peter* gave to *Simon Magus*, who had a baſe eſteeme of the *gifts* of the *Spirit: O* (ſaith *Peter*) *pray that if it be poſſible, the thoughts of thy heart may be*

be forgiven thee. It is a fearfull thing, it is a marvellous oppoſing of grace; And for you, whoſe eyes God hath opened, goe home and conſider of the miſerable eſtate of all ſuch as lie in this ſin; goe to prayer, and ſend up requeſts in the behalfe of all ſuch poore creatures; and ſay, Is it ſo Lord, that there are many ſuch who have the name of Chriſtians, that will not be reformed nor humbled? Good Lord! that many, that have the name of Chriſtians, will not come in; thy Word will not prevaile nor take place in their hearts? Good Lord, breake their hearts in pieces, breake in upon them, and let thy Word overcome them in mercy and compaſſion; and bring them to the true knowledge of ſinne here, and happineſſe hereafter. And thus much of the firſt cavill.

2 *Shift*

Secondly, the ſoule ſaith, I confeſſe I ſee more now then ever I conceived of before; I did not conceive that ſinne was ſo haynous, and ſo dangerous as it is: Now I ſee it is mar-

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marvellous great and dangerous; yet this is my hope, that whatsoever fals, it will not light upon me; and therefore what need I care, I hope to prevent it, and then all will be well. When the Word comes faire and full upon the conscience of a man, and would pierce his heart, and meets him in every place as the Angell did *Balaam*, he will have some fetch or other to put by the Word, and he sayes; I hope for all this, the danger shall not fall upon me. Now the way that the soule useth to put by the Word, and to prevent the danger threatned, appeares in these three particulars.

How the soule puts by the threatnings of the Word.

1. The first is this, however sinne is never so vile in it selfe and he is guilty thereof; yet he thinks the God of heaven doth not attend to his sins, or else he is not so just or righteous, that he will punish him for them. Indeed, if he were some notorious wretch, as a murtherer or an adulterer, or a theefe, or such like, then he had cause to feare, but God will not bring him to an account for every small

ſmall ſinne; That is the ſleight of the ſoule, I will ſhew you; and then ſhew you how to avoid it.

It is ordinary with every carnall heart more or leſſe to reaſon as *Eliphaz* with *Iob*; *How doth God know? can he judge through the darke? thick cloudes are a covering to him that hee ſeeth not, hee walketh in the circuits of heaven* It is the guiſe of wicked men to ſay ſo: Nay, it is that which the hearts of Gods people are driven to a ſtand withall, when they conſider the paſſages of wicked men; now God ſeeth them and doth not puniſh them, they ſay, How doth God know? and, *Is there knowledge in the Almighty.* When the *Prophet* ſaw the way of the wicked to proſper, their eyes to ſtart out with fatneſſe, he ſaith, *Doth God ſee this and not puniſh it?* as if he had ſaid, Did God care for all that is done here below, could he brook ſuch ſtrange oppoſitions of his Word, and his Goſpell, and his members? I doubt not, but that there is many an adulterous heart, that thinks a dark night ſhall cover Iob 21.13.

all

all his abominations; and the malicious man that contrives evil against Gods children, he thinks that GOD considers not his course; or else that GOD will not trouble himselfe to execute judgement upon him for all his sins. As the *Prophet* saith, The Lord will not doe *Good* nor *Evill*; he is marvellous quiet, he will not trouble himselfe, neither for the good, nor for the evill that is deserved by us; Nay this is the bane of our Ministery, when people heare of many judgements denounced against sinne and sinners (I tell you what they think of all this) they think they are words of course: If the adulterer or drunkard did consider that no such person should inherit the kingdome of heaven, durst they goe on? surely no; But they think they are but the words of some hot spirited Minister to awe, and scare men, and keepe them in compasse, and they will not be perswaded but God is more mercifull then so, that he should punish for every small sin, they think this is more then reasonable; *Let him*

make

make ſpeed (ſaith the wicked) *that we may ſee it, and let the counſell of the moſt High draw nigh, that we may know it.* As if they had ſaid, You Miniſters tell us much of Gods wrath againſt *Ieruſalem*, let us ſee thoſe enemies, and let the word of the Lord come to paſſe now, all theſe words are but winde, &c. Theſe are the carnall cavills of graceleſſe perſons. To which I anſwer; It is deſperate ignorance, and marvellous Atheiſme of heart, whereby the devill labours to keep men in ſinne; the *Lord knowes thy thoughts long before*; if thou wouldeſt hide thy ſelfe from the Lord in the dark, the day and the night are all one with him; nay, the LORD will *ſearch Ieruſalem with candles*: the word in the originall ſignifies to *tracke her*; Nay, he will not leave ſearching till he finde thee out; for *the wayes of man are before the Lord, and he ponders all his doings*, and *if our hearts condemne us, God knoweth all things, and is greater then our hearts.* Doth thy conſcience check thee for vaine thoughts, and curſed devices? Eſay 5.19. Zeph. 1.12. Prov. 5.21. 1 Iohn 3.20.

then God knoweth much more by thee then thou knoweſt by thy ſelfe. God did ſee *Achan* ſtealing the *wedge* of *gold*, and *David* in his adultery; and he ſeeth all the malice of thy heart againſt his Saints; and all thy upriſing of heart againſt Gods word: Nay, the Lord ſeeth all the prankes of the adulterer in the darkeſt night; and God is juſt to bring all things to judgement, and thee alſo to an account for them; *In vaine it is for wicked men to digge deep, to hide their counſell from the Lord: Theſe things haſt thou done* (ſaid God) *and I kept ſilence, and therefore thou thoughteſt I was altogether ſuch a one as thy ſelfe, but I will reprove thee, and ſet all thy ſins in order before thee.*

Pſal. 50.

You muſt not think God is ſo gentle; No, he will ſet all your ſins in order before you if not here for your humiliation, yet hereafter for your everlaſting confuſion; the drunkard ſhall then ſee all his pot-companions, and the adulterer his mates, and the unjuſt perſon all his tricks; nay, God will not bate thee one thought of thy heart;

heart; be where you will, God will will finde you out with his judgements, and ſay, Lo, here is thy pride, and here is thy murther, and here ere all thy abominations: this is the wretch that could carry fire in one hand, and water in the other; theſe are thy ſins, and this ſhall be thy puniſhment. Rom. 2. 14. Iude 15.

Secondly, if God be ſo mighty (ſay they) that he knowes all, and will call us to an accompt for all; then it is but ſorrowing ſo much the more; and that we will doe afterwards, and this will make all well enough, it is but repenting. To this I anſwer: Doe you make a *but* at it? be not deceived, *God is not*; nay, cannot *be mocked*, and therefore delude not your owne ſoules, every repentance will not ſerve the turne: thou mayeſt have remorſe of heart, and repent, and cry to God for thy ſins, and this tormenting of thy heart will be but a fore-runner of thy everlaſting damnation hereafter. The Lord may deale with thee as *Moſes* ſaid of the people of *Iſrael*, *You returned and wept* Deut. 1. 14. 2. *Obj.* *Anſ.*

before the Lord, but he would not hearken to your voice: So the time may come, that all weeping and wailing will not ſerve the turne. You ſee *Judas* wept, and *brought back the thirty peeces of ſilver*, he had marvellous horror of conſcience, he took ſhame to himſelfe, and made reſtitution; and yet a damned creature for ever.

Mat. 27 3.

Thou that thinkeſt it ſuch an eaſie matter, aske thy own heart this queſtion. Canſt thou be content to lay open all thy curſed ſinfull courſes, and all the wrong that thou haſt done? Conſider what a hard matter it is to bring thy heart to it; to confeſſe all thy cloſe adulteries; and when thou haſt done all this, thou mayſt be as farre from ſalvation as *Judas* was, who went and *hanged himſelfe*; therefore it is not every ſorrow will ſerve the turne, and bring comfort to thy ſoule; but it muſt be repentance of the right ſtampe. And againe, doſt thou think thou haſt repentance at command? this is that which cuts the throat of mens ſoules, and deprives them of all the benefit of the meanes

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of grace, thou art not ſure, thou ſhalt live, though thou haſt power of thy ſelfe to repent ſavingly; and ſhall any man be ſo ſenſeleſſe, as to hang his happineſſe on that which cannot help him? If thou didſt conſider thy owne weakneſſe, thou wouldeſt not ſay, that repentance is in thine owne power. Remember what the *Apoſtle* ſaith, *Proving, if peradventure at any time God will give repentance, that they may acknowledge the truth, and come to amendment of life out of the ſnare of the devill.* It is onely, but *peradventure*, it is a rare work, and few have it. 2 Tim. 2. 25, 26.

Thirdly, ſome will ſay, God may give me repentance, Chriſt came into the world to *ſave ſinners*, and why may he not ſave mee? I anſwer, Is that all? is it come to this? And who knowes but that God may damne thee too? if that be all, why may you not ſay more truly; What know I, but that God may give mee up to a hard heart, & a blinde minde for ever, and I may for ever be caſt out of the preſence of God? Is it but, *It may be*, all this while? And there- 3. *Queſt.* *Anſw.*

fore for a full anſwer, conſider theſe two things, to ſhake off this carnall ſecurity, whereby men reſolve to pin their ſalvation on Gods mercy, though they purpoſe to oppoſe his mercy. Firſt, know this, that there is a time that God will not ſhew
Rev.2.21.22 mercy, *Behold*, ſaith God, *I gave her a time of repentance, but ſhe repented not; therefore I will caſt her upon the bed of*
Luk.19.43. *ſickneſſe:* and as our Saviour ſaith to *Ieruſalem, Oh that thou hadſt knowne in this thy day, the things belonging to thy peace; but now they are hid from thine eyes.* God had ſealed up his mercy, and the day of ſalvation was paſt; and when the day is over, though *Noah,*
Ezek.14.14. *Daniel*, and *Iob, ſhould pray for a people, they ſhould ſave neither ſonne nor daughter:* And if thy Father did pray for thee that art a childe, if mercy be paſt, the Lord will not ſpare that man ſaith the text: as if the Lord had ſaid, I have abundance of mercy, but thou ſhalt never taſte of it; nay, for ought I know, the Lord may ſet a ſeale of condemnation upon thee, and ſo give thee over to all evill,

vill, to all ſinne, to all curſes; and ſo blot out thy name from under heaven. Are you yet perſwaded that this is Gods word? If you were but perſwaded of the ſorrow ſome have had, it would make you look about you. The Wiſe man ſaith, *That Wiſdome profeſſeth to poure out abundance of mercy*, ſaying, *Oh you ſimple ones, how long will you contemne and deſpiſe purity* and holineſſe? Prov. 1. 38.

Now marke, when a people hath had this mercy, and wiſedome offered to them, and yet they will deſpiſe it; then ſhall they *cry*, and *call*, but *I will not anſwer*, (ſaith God) *they ſhall ſeek me early, but ſhall not finde mee.* The period of Gods patience is come to an end, and there is no expectation of mercy; Call, and call you may, but God will not heare you; you, whoſe conſciences flie in your faces, and tell you, that you have deſpiſed mercy, and you would none of Gods Counſells, and you hate the knowledge of his wayes: Doe you think to get it now by crying, when the date of mercy is out? No, no, you would

have none of Gods mercy before, and now he will none of you. Doe you think it fit, that grace, and mercy, and the Spirit, ſhould ſtill ſtand & wait upon you, and ſtrive, & alwayes be deſpiſed? Is it not marvellous juſt, that the Word which you have deſpiſed, ſhould never work more; and that mercy you have refuſed, ſhould never be offered to you any more? It is juſt, and you ſhall find it ſo in the end, and therefore take heed the termes of mercy be not out.

4. Laſtly, if we cannot avoyd it, then we are reſolved to bear it as we may; if we be damned, we ſhall undergoe it as we are able. This is that wee poore Miniſters find too often by woefull experience, that when wee have taken away all cavils from wicked men; and then if we could weep over them, and mourn for them, and beſeech them to conſider of it aright, marke what they ſay: Good ſir, ſpare your paines, we are ſinners, and if we be damned, then every tub muſt ſtand upon his owne bottome; we will beare it as well as we can: What,

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is the wind in that doore? Is that all you can ſay? O woe to thee that ever thou wert borne! O poore creature! if I ſhould ceaſe ſpeaking, and all of us joyne together in weeping and lamenting thy condition, it were the beſt courſe; It is impoſſible thou ſhouldeſt ever beare GODS wrath. And let theſe three conſiderations be remembred and retained, which will make any man come to a ſtand, even the vileſt wretches who will blaſpheme and ſweare, and if they be damned (they ſay) they have borne ſomething, and they will alſo beare this as well as they can.

Firſt, judge the Lyon by the pawe, judge the torments of hel by ſome little beginning of it; and the dregs of Gods vengeance, by ſome little ſips of it; and judge how unable thou art to beare the whole by thy inability to beare a little of it in this life, in the terrour of conſcience (as the Wiſeman ſaith) *A wounded ſpirit who can beare?* When God layes the flaſhes of hell fire upon thy ſoule, thou canſt not endure it: Whatſoever a 1.

man can inflict upon a poore wretch, may be borne; but when the *Almighty* comes in *battaile array* against a poore soule how can he undergoe it? witnesse the *Saints* that have felt it, as also witnesse the wicked themselves, that have had some beginnings of hell in their consciences. When the Lord hath let in a little horror of heart into the soul of a poor sinful creature, how is he transported with an insupportable burthen? *When it is day, he wisheth it were night, and when it is night, he wisheth it were day.* All the friends in the world cannot comfort him; nay, many have sought to hang themselves, to doe any thing rather then to suffer a little vengeance of the *Almighty:* And one man is roaring and yelling, as if he were now in hell already, and admits of no comfort: If the drops be so heavy, what will the whole sea of Gods vengeance be? If he cannot bear the one, how can he bear the other?

2. Secondly, consider thine owne strength, and compare it with all the strength of the creatures, and so if all the

the creatures be not able to beare the wrath of the *Almighty*, (as *Iob* saith) *Is my ſtrength the ſtrength of ſtones? or is my fleſh as braſſe that muſt beare thy wrath?* As if he had ſaid, It muſt be a ſtone, or braſſe that muſt beare thy wrath. Though thou wert as ſtrong as braſſe or ſtones, thou couldſt not beare it: when the mountaines tremble at the wrath of the Lord, ſhall a poore worm or bubble, and a ſhadow endure it? Iob 6.12.

Conceive thus much, if all the diſeaſes in the world did ſeiſe on one man, and if all the torments that all the tyrants in the world could deviſe, were caſt upon him; and if all the creatures in heaven and earth did conſpire the deſtruction of this man; and if all the devils in hell did labour to inflict puniſhments upon him; you would think this man to be in a miſerable condition. And yet all this is but a beame of Gods indignation. If the beames of Gods wrath be ſo hot, what is the full ſun of his wrath, when it ſhall ſeiſe upon the ſoule of a ſinfull creature in full meaſure? Nay,

3. Nay, if yet thou thinkeſt to lift up thy ſelfe above all creatures, and to beare more then they all; then ſet before thine eyes the ſufferings of our Lord Jeſus Chriſt, he that creates the heavens, and upholds the whole frame thereof, when the wrath of God came upon him, onely as a ſurety, he cryes out with his eyes full of teares, and his heart full of ſorrow, and the heavens full of lamentation, Mat. 27. 46. *My God, My God, why haſt thou forſaken me:* Oh thou poore creature, if thou haſt the heart of a man, gird up the loynes of thy minde, and ſee what thou canſt doe: Doeſt thou think to beare that which the Lord Jeſus Chriſt could not beare without ſo much ſorrow? Yet he did endure it without any ſin or weakneſſe; he had three ſips of the *Cup*, and every one of them did ſink his ſoule; and art thou, a poore ſinfull wretch, able to beare the wrath of God for ever?

The 1. Motive. That I may the better prevaile with you, conſider theſe three motives; firſt, it is the onely old way to heaven, for God never revealed any other

other but this way in the old Law: the only way for the *leaper* to be *cleanſed*, was to come out into the *congregation*, and to cry, *I am uncleane, I am uncleane*. This *leaper* was every ſinner; this meanes of curing was the ſight of his ſinne; and as he did, ſo muſt every ſinner confeſſe his ſinne, take ſhame to himſelfe, and ſay, It is my proud heart, & this my looſe life, &c. This true ſight of ſin is only the door to life and ſalvation: Who would not goe that way which is the right & the ready way? if ever you receive mercy at the hands of the Lord, it muſt be by this way, or not at all. I pray you take heed & doe not finde a ſhorter cut to heaven; the further you goe the contrary way, the further you muſt return back again; this hath cozened many a man more then he doth imagine.

As a travailer when he is loath to goe through ſome filthy Lane, he will breake through the fence, and goe through the meadow, that he may ſave the foule way, at laſt when he hath gone up and downe and can not get out againe, he is forced with much

much losse of time to go back again, and goe through the Lane. So it is with many sinfull wretches in the world, and this hath cost them dear. They will not goe this way, by sorrow for sin to see the filthinesse thereof, and their cursed abominations: but they will have a new way to receive mercy and comfort from God, yet at last they are driven to a stand, and then they will heare the Minister of God, when he saith, Christ
Luk.19 10. came to *seek* and to *save that which was lost*, that is, those poore sinners that saw themselves *lost*, and consider the plagues of their heart; And when Christ works savingly, he opens the eye, and awakens the conscience, and a man must confesse before hee can finde mercy, then the soule saith, I never saw this work upon my soul, I was never lost. No? where broke you over then? you would needs to heaven a new way; you are like the thorny ground that would receive the Word with joy: Nay, Ile assure you, you must come back againe, and see all those abominations

which

which have beene committed in ſecret by you and diſcover them, or elſe there is no meanes to come unto life; *Let us ſearch and try our wayes,* (ſaith the Church) you muſt not think that Chriſt will pardon all, and you doe nothing; No, firſt ſee your ſins, and then you ſhall receive mercy and pardon for them. Lam. 3. 40.

Secondly, the work by this means will be much more eaſie then at another time. If thou once get thy conſcience convicted, and thine eyes opened, the work will goe on clearely and eaſily: Many of Gods people will ſtrike in with you, and many good Chriſtians will pity you, and pray for you, and you ſhall have many helps this way, and therefore is it not better now to have your conſcience awakened when you may have help, then afterward whē there is no remedy? When any of Gods people faſt or pray, they will remember you; what ſaith one? Doe you know ſuch a man? yes, very well: What is he? Oh he was the moſt ſhameleſſe drunkard that ever the ſunne did ſee, or 2. *Motive.*

the

the earth beare. Was he ſo? Oh but now God hath opened his eyes, and awakened his conſcience, he was never ſo frolike before, but now he is as much wounded, now his heart is broken, and his conſcience flies in his face; It were good to remember him, though he hath beene a wretch, and a profeſt oppoſer of Gods people, yet let us remember him; Yes that I will, I know his burthen is great, I have found it; and I hope ſo long as I have a knee to kneele, and a tongue to ſpeak, I ſhall remember him. And then they pray for him, and ſay, Good Lord who can bear a wounded ſoule? Good Lord, thou haſt humbled him and made him ſee himſelfe vile and miſerable, let him ſee thy mercy in Chriſt. What a comfort is this to have a whole Country pray for him in this manner?

Obj. But ſome will object, This is ſomething dangerous, and drives men to a deſperate ſtand, therefore is it not farre better to be as we are, and not to awake this ſevere Lyon? A man cannot conjure down his conſcience

ſcience when it is up once.

I anſwer: you muſt ſee your ſins, that is the truth of it, doe not think to put it off; the Lyon will roare; and your conſcience will be awakened one day; it is better to be awakened now, then to have your eyes opened in hell when there is no remedy. *Anſw.*

Thirdly, ſet upon this work, the iſſue will be very ſucceſſefull: Oh what a comfort will it be to a poor ſoule in the time of death, when he ſhall come to render up his ſoule into the hands of God, that all his ſins are wiped out: And then to heare thoſe glad tidings from heaven; Be of good comfort poore ſoule, thou haſt ſeen thy ſins, therefore I will not ſee them; thou haſt remembred them, and mourned for them, therefore I will never plague thee for them? Who would not ſee his ſins that Chriſt may cover them in that day of accompts? there was never ſinner broken hearted, but God did bind him up: and there was never any truly wounded for ſin but God did ever heal and 3. *Motive.*

and comfort him; And therefore labour to look your face in the glaſſe of Gods Law, and ſo ſee your owne ſpots; I confeſſe this is tedious to your ſins, and the plagues due to them; but look thou on them that God may not. If an adverſary offer means of agreement, we uſe to ſay, Suffer it not to come to the publike triall, for the caſe is naught; I ſay it will be ſo with every wicked mans eaſe, the Lord hath a controverſy with every wicked man, and it muſt be tryed in the publike day of judgement, or elſe you muſt make a private agreement between God and your ſoules; If there be any drunkard, or adulterer, or unjuſt perſon, that is guilty of any ſin, you had better take up the matter in private: Doe not feare to look upon you ſins but bring them al out before the Lord, and ſee the ugly face of them, and intreat the Lord to ſeale up unto you the pardon of them, that you may never be called to an account for them; I tell you, it is the moſt comfortable courſe in the world.

The

The laſt uſe for inſtruction to all my fellow brethren: let me ſpeake a word to them and to my ſelfe too; let us all take that courſe in dealing with the people, & Gods Ordinances, which God himſelfe takes up; As the ſteward diſpoſeth every thing at his Maſters will, and the Apothecary orders drugs as the Phyſitian appoints, ſo let it be with us too: we are but Stewards and Apothecaries; let us take that courſe and uſe thoſe meanes that God hath appointed for his peoples good; God ſaith you muſt ſee your ſins, and be humbled for them: and therefore let us labour to make men ſee them, (as the Apoſtle ſaith, *I hope we were made manifeſt to our conſciences*; Did not your conſciences ſay ſo, that you could not gain-ſay it?) we muſt take up that courſe the Scripture hath revealed, and which the faithfull ſervants of God have ever uſed, and which God hath ever bleſſed; nay, it is our wiſedome ſo to doe. *Matthew* the ſeventh and the laſt, Chriſt taught the people with *authority*, not as the *Scribes*:

Vſe.

2 Cor. 5. 11.

Mat. 7. ult.

Scribes: there is a kinde of commanding power which the Word ought to have upon mens conſciences; if a man be a ſinner it will reprove him, and command reproofes to ſeiſe upon him, and if he be in diſtreſſe of conſcience, it will command comfort to take place in his heart.

Give me leave to ſpeake my thoughts, and it is my judgement too: What doth it profit a man to ſcrape up a little Greek and Latine together, and to leave the ſenſe of the Scripture undiſcovered, and the conſcience no whit touched, nor the heart ſtirred? He that knowes any thing, though he were but an ordinary ſchoole-boy, that had but any skill in the tongues, if he could not doe it, he ſhould be ſcourged by my conſent. But let it be in caſe of conſcience, a poore ſoule comes to anguiſh of ſpirit, the onely way to ſet this man on foot againe, is to anſwer all his objections and queſtions, and reſolve all his doubts, and to make the way good, and the caſe clear:

Alas,

Alas, this courſe is not known amongſt us: And in the way of examination, if you come to examine a ſinner, take away all his cavils, and all his carnall ſhifts that he hath to hinder the Word, and force the ſoule to ſay, It is Gods word, though he will not entertaine it. Let a man try this courſe, and he ſhall finde a marvellous difficulty; this is the reaſon why our miniſtery thrives not, and the hearts of men are not wrought upon; becauſe we labour not the right way, to ſhew men their ſins, and to convince their conſcience, that they may not flinch out from the ordinances of God: Nay, I take it to be the ſpeciall cauſe, why after all the precious promiſes that God makes known, no man receives good by them: We offer ſalves to them that know not whether they have any ſores or no; And we offer Phyſick to thoſe that know not whether they have any diſeaſe or no; we ſpeake of grace and Chriſt, but people think they have no need of them; ſuffer me to ſpeake my minde herein freely.

Why mens hearts are not wrought upon in the miniſtery.

That

That miniſtery which doth not ordinarily humble the ſoule, and break the heart for ſin, doth not convert & draw home to Chriſt.

Now we come to ſhew the cauſes why, and the meanes how ſinners come to ſee their ſins. The *Apoſtle* ſpeakes it to their faces, *You are they* that have committed this ſin, *you have crucified the Lord of life*; this is *your* ſin.

Doct. The doctrine from hence is this. A ſpeciall application of *particular ſins*, is a chiefe meanes to bring people to a ſight of their ſins, and to a true ſorrow for them. The *Apoſtle* doth not generally propound their ſinnes; but he comes home to their hearts, and it is not onely done in this place; but it hath been the practice of all faithfull Miniſters heretofore. As *John Baptiſt*, he goes not cunningly to work, ſecretly to intimate ſome truths; but he deals roundly with them, and ſaith, *O generation of vipers,* Luk. 3 11, 12 *who forewarned you to flie frõ the wrath to come?* And he ſhews them their ſins in particular. And when the

Publi-

Publicans came to be *baptized*, he ſaith, *Receive no more then is appointed for you*; and he ſaith to the ſouldiers, *Doe violence to no man, and be content with your wages*; he was the Miniſter of humiliation and preparation: and therefore he deales thus plainly with them.

When *Ahab* had ſlain *Naboth*, the *Prophet Elias* came to him and ſayes, *In the place where dogges lickt the blood of* Naboth, *ſhall dogges lick thy blood*: Ahab ſaid, *Haſt thou found me out, O my enemie?* And he ſaid, *I have found thee out, becauſe thou haſt ſold thy ſelfe to worke wickedneſſe in the ſight of the Lord*; and the text ſaith, *When hee heard this, he put on ſackcloth and went ſoftly*. This was the power of a particular reproofe, though he were a miſerable wicked man. Thus did *Paul* deale with *Peter*, when he halted before the Jewes, he did plainly *reprove him to his face*, and that not ſecretly, but becauſe he had ſinned *openly*, therefore he reproves him openly: ſo alſo our Saviour Chriſt ſhakes up the *Scribes* and *Phariſees*. And this

1 Reg. 20, 21

Mat. 23, 13, 14.

this is the rule in generall, as the A-
Titus 1.20. postle saith, *Reprove them sharply, that they may be sound in the faith.*

Obj. Oh! but some will say, If I doe thus plainly deale with them, I shall discourage them altogether.

Ans. Nay, it will make them sound
Hosea 2.2. Christians indeed; see what the Lord saith, *Plead with your mother:* the word in the originall is, *Call her into the Court,* call her by her name, and say, that she is not my wife, and I am not her husband. And the Lord saith by
Ezek. 16.1. *Ezekiel, Son of man, cause Ierusalem to know her abominations:* he doth not say, cause the Country to know her abominations, or the Country to know the sins of the Court, but make *Jerusalem* know her own abominations.

Reas. 1. The reasons are these. First, because the word thus applyed hits sooner thē otherwise it would. A Master commands a servant to doe such a thing, and because he names him not; one thinks it is not he, and another it is not hee, onely because he is not named: So when a Minister saith, *In many things we sin all,* he hits

but

no man, and ſo none are affected with it. But now particular application brings every mans part and portion, and not only ſets the diſh afore him, but cuts him meat, and carves for him, and we doe in this caſe as the Nurſe doth with the child; ſhe not onely ſets the meat before it, but ſhe minceth it, and puts it into the childs mouth: the Steward doth not onely ſay, There is meat enough in the Market: but he buyes it, and brings it home, & ſees it prepared, and gives direction what is for every one. The words of a faithfull Miniſter are like arrowes, which if they be ſhot a cock height, they falll downe againe and doe nothing; but when a man levels at a mark, then, if ever, he will hit it: So, many Miniſters can tell a grave tale, and ſpeak of ſins in generall; but theſe common reproofes, theſe intimations of ſin, are like arrowes ſhot a cock height, they touch no man; but when a Miniſter makes application of ſin in particular, and ſaith, O all you drunkards and adulterers, this is your portion, and let

this be as venome in your hearts to purge out your luſts. When our Saviour Chriſt lapped up the *Phariſees* all in one ſpeech, it is ſaid, that they heard the *parable*, and knew that hee meant them.

Mat.21.45.

Overly diſcourſes that men bee great ſinners and the like are like the confuſed noiſe that was in the ſhip when *Ionah* was *aſleepe* in it, which never troubled him, til at laſt the Maſter came and ſaid, *Ariſe, O ſleeper, and call upon thy God*; And, as a Father obſerves, they came about him, & every man had a blow at him, and then he did awake: So becauſe of generall reproofs of ſin, and termes afar off, men come to Church, and ſit and ſleep, and are not touched nor troubled at all. But when particular application commeth home to the heart, and a Miniſter ſaith; This is thy drunkenneſſe, and thy adultery and prophaneneſſe, and this will break thy neck one day: What aſſurance haſt thou got of Gods mercy? and what canſt thou ſay for heaven? Then men begin to looke about them. There

Ionah 1.6.

wa

was never any convicting Miniſtery, nor any man that did in plainneſſe apply the Word home, but their people would be reformed by it, or elſe their conſciences would be troubled, and deſperately provoked to oppoſe God and his ordinances, that they may be plagued by it. The word of God is like a ſword; the explanation of the text is like the drawing out of this ſword, and the flouriſhing of it, and ſo long it never hits: But when a man ſtrikes a full blow at a man, it either wounds or puts him to his fence: So the application of the Word is like the ſtriking with the ſword it will work one way or other, if a man can fence the blow ſo it is: but if not, it wounds. I confeſſe it is beyond our power to awaken the heart, but ordinarily this way doth good.

Secondly, as the word of God particularly applyed hits ſooneſt, ſo it ſinkes deepeſt; the *words* of the *wiſe* are compared *to nayles faſtned by the Maſters of aſſemblies*; the Doctrine delivered is like the *nailes* pointed, *Rem.* 2.

but when it is cleare, and then particularly applyed, it is like the ſetting on the *nailes* faſt upon the hearts and conſciences of men. And this I take to bee the reaſon why many that have come many times to oppoſe the Miniſters of the Goſpell; yet God hath broken in upon them, & humbled their hearts, and made them ſee their miſerable condition.

The firſt uſe is for inſtruction. Here we finde the reaſon why plaine teaching findes ſuch oppoſition, why it is ſo cavilled at, by all Miniſters and others; becauſe thereby the eye of the ſoule comes to be opened, and all a mans abominations are diſcovered. and his conſcience is pinched by the ſame; Our *Saviour* ſaith, *He that doth evill, hates the light, leſt his deeds ſhould be reproved*, as a theefe hates the light & the lanthorne bearer, becauſe they ſhew his villany; ſo they that are guilty of many ſinfull courſes, and baſe practiſes, hate the Miniſter that brings the Word with any power to their ſoules. A malefactor at the Aſſiſes can be content

tent to ſee an hundred men in the towne, and is never troubled with them, but if he ſees one man that comes to give in evidence againſt him, and knowes his practiſes: Oh how his heart riſeth with deſperate indignation againſt that man! Oh, ſaith he, this is he that ſeekes my life, he will make my neck crack; ſo it is with this ſoule-ſaving Miniſtery, it is that which brings in a bill of indictment againſt a man. Now a man can be content to come, and heare though it be never ſo many Sermons: but if a Miniſter comes in for a witneſſe againſt him, and begins to arraigne him, and to indict him, for his pride, and malice, and covetouſneſſe, and to convince him of them, and to lay him flat before the Lord, and his conſcience: Oh then he is not able to beare it. What is the reaſon of this? He can heare others quietly, and ſay, Oh they are ſweet men, they deale kindly and comfortably! Why? the maſſe bites not; (as the proverbe is) ſuch a kind of Miniſtry works not at all, and this

is the reaſon why they are not troubled, but goe away ſo well contented. I have ſometime admired at this: why a company of Gentlemen, Yeomen, and poore women, that are ſcarcely able to know their A.B.C. yet they have a Miniſter to ſpeak Latine, Greek, and Hebrew, and to uſe the Fathers, when it is certain they know nothing at all. The reaſon is, becauſe all this ſtings not, they may ſit and ſleep in their ſins, and go to hel hood-winckt, never awakened, and that is the reaſon they will welcome ſuch to their houſes, and ſay, Oh he is an excellent man! I would give any thing I might live under his Miniſtery. It is juſt *Ahabs* old humour, he could ſute ſeaſonably with *foure hundred falſe Prophets*, and if there had been five thouſand more, they ſhould all have beene accepted of him: but when *Iehoſaphat* ſaid, Is there never another *Prophet* of the Lord? Oh yes (ſaith *Ahab*) *there is one Micaiah, but I hate him, he never ſpake good to mee:* that is, he never ſoothes me up. So it was the temper of

of the people mentioned in the *Acts*, when the *Apoſtle* ſaw they were a rebellious people, he deales plainely with them: but they cryed, *Away with ſuch a fellow, hee is not worthy to live.* What, ſaid they, then it ſeemes we ſhall be caſt off from the Lord, and be his people no more, they were not able to beare that: people in this caſe deale with Gods faithfull Miniſters as the widdow of *Sarepta* did, when the *Prophet* had told her, that the *meale in the barrell and the oyle in the cruſe ſhould not decreaſe*, all this while he was welcome: but when her child was dead, *Oh what have I to doe with thee thou man of God?* thinking indeed that the *Prophet* had killed her ſonne; So all the while wee ſet the doore wide open, that all the drunkards and adulterers in the Country may goe to heaven, you like us well enough, and we are as welcome as may be, and we are marvellous good Preachers, and you think us fit for the Pulpit; but if we come once to lay ſin to your charge, and to threaten condemnation for

Acts 4 22.

1 Reg. 14.

it, and to ſay, If God be in heaven, you ſhall never come there, if you continue in your ſins, oh then are they up in armes, and ſay as the widow did, Are you come to ſlay our ſouls, & awaken our conſciences? Beloved, this argues a ſpirit that never found the power of the Word; But it is our duties, and we muſt doe it, and howſoever it is not accepted of the wicked, yet it ſhall find entertainment with God, and he ſhall give us our reward at that great day.

Vſe 2. Secondly, if particular application be ſo powerfull, and ſo profitable, let me ſpeak a word to my ſelfe, and to my fellow brethren: It falls heavy on us that are not willing to practiſe the ſame, but rather oppoſe it in others that deſire to doe it; this plaine and particular application, is accounted a matter of ſillineſſe, and want of wiſedome, and raſhneſſe, and a thing which befits not a Pulpit, but a mans words muſt be ſweet, and toothſome, and he muſt have a tender hand over men whoſoever they be, be they never ſo prophane. Nay,

I dare ſay, if the Devill himſelf were here, he muſt not be troubled, Miniſters muſt lay bolſters under their heads, and ſow pillowes under their elbowes, that they may ſit eaſily, & not trouble drunkards, and adulterers, but let them be ſtill in their ſins, and ſo let them go down to hell, this is that which the devill loves, and takes much content in. And it is certaine, if he could prevaile, no other courſe ſhould be taken up: if a great man be preſent, or a Patron that we look for a Living from, (if my eares had not heard it, I could not have beleeved it) it is ſtrange to thinke how they daube this over. If their ſins be ſo groſſe that all the Congregation would cry ſhame, if he did not reprove them, what will they ſay? reprove you we will not, we dare not, but beſeech you and deſire you as every man hath his infirmity, a word to the wiſe is ſufficient, &c. I blame my ſelfe ſo farre as my baſe feare poſſeſſeth me: but brethren, what will become of preaching in concluſion, if this may take no place

in the hearts of people; and yet notwithstanding all this there is one thing to be considered, if there be but any upright hearted Minister, or sincere Christian that is more exact then ordinary, what will the carnall Ministers doe? though they have no reason in the text, no ground in the Word to warrant them; though they cannot condemn a poor Christian upon good grounds, yet they will invent new wayes, and wrest the *Text* to dishonour Gods name, and then in al bitternesse they can, vent themselves against faithfull Christians, and conscionable Ministers: and hence the hands of the wicked are strengthened, and the hearts of Gods people are much daunted; and the Gospell of Jesus Christ prevailes not in the hearts of such as it is preached unto.

Mark the severe command that the Apostle gives his Scholar *Timothy, I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead, preach the Word, be instant in season, and out of season, re-*

a Tim. 4 1.

prove,

prove, rebuke, (as if he ſaid) the ſtubborn hearts of men need this ſpecially, *reproving*, and therefore doing this, this is the maine thing that God requires, and the main end for which the Word ſerves. *Sharp reproofs makes ſound Chriſtians.* He that heales overly, hurts more then he heales; Are there not many to be humbled? and are there not many luſts raigning in the hearts of men and women? Let us therefore throw away this ſhamefull hiding, and make our Miniſtery knowne to the ſoules of thoſe to whom we ſpeak. Titus 1. 13.

But ſome will object againſt this preaching, that it is nothing but the raſhneſſe of mens ſpirits, a kind of railing that fits not a Pulpit. *Obj.*

To this I anſwer, the Prophets of God ever uſed and practiſed it; and the holy *Apoſtles* which were inſpired in an extraordinary meaſure of the ſpirit, did imitate Chriſt and his Prophets: and God commanded *Eſay* to *lift up his voyce, as a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Iacob their ſins.* *Anſ.*

That

That is, tell the drunkard and adulterer of their ſin. Did Chriſt and his Apoſtles raile? Are theſe men only wiſe? Oh fearfull, that the ſouls of men ſhould be ſo deſperately tranſported againſt the truth of God! you that have had any ſuch thoughts againſt the power of God in the Miniſtery of the Word, repent, and *pray, that if it be poſſible* the words of your mouthes and *thoughts of your hearts may be forgiven.* The Apoſtles, and Chriſt himſelfe uſed this kinde of teaching: *Woe unto you Scribes and Phariſees*, ſeven times together: if Chriſt had now lived, you would have ſaid, he had railed: Oh feareſull! I tell you this is the next ſin to the ſin againſt the holy Ghoſt.

Acts 8.22.

Obj. But ſecondly, they object, in this laſt age of the world there is a difference to be put; it is true, if men were not taught, this were neceſſary, but now in theſe times of knowledge, what needs all this adoe? all thoſe troubles and reproofes? what ſhall we make men to be chamlings to mince their meat for them? no, ſet

their meat, ſet the Word before thē, and they are wiſe enough to take their meat, and to apply the Word to themſelves.

I confeſſe it is true, the Lord (bleſſed be his name) hath made his Word more evidently known then formerly, & yet there is a great deale of knowledge wanting in the moſt ſort of men; nay, I can ſpeake it by experience, that the meaner ordinary ſort of people, it is incredible and unconceivable what Ignorance is among them: Nay, I will be bold to juſtifie it, that he that thinks himſelfe the wiſeſt in underſtanding, if we come home to him by way of examination, wee ſhall make it known to him, that he knowes little or nothing of which he ſhould and ought to know: But imagine men had the knowledge of the Word, that is not the maine end of preaching, to inſtruct men: but to worke upon their hearts. When a man hath taught men what they ſhould doe, he is but come to the walls of the Caſtle; the For t is in *Anſw.*

the

the heart, the greateſt worke of the Miniſtery is to pull down the wils of men, that know the *truth of God*, and *hold it in unrighteouſneſſe*: Nay, they that doe know it, how dull are they in the performances of theſe duties God calls for at their hands? ſo that we had not only need to mince their meat for them, but even to put it into their mouthes; nay, they ſleepe with meat in their mouthes; I appeale to you that are inlightned in the knowledge of the truth, doe you not finde dulneſſe of minde, and indiſpoſedneſſe of ſpirit in the performances of thoſe duties God cals for at your hands? It was ſpoken by a reverent Divine, that the freeſt horſe needs ſometimes a ſpur to pricke him forward: ſo I ſay, the beſt Chriſtian needs a ſharpe reproofe, to prick him forward in a Chriſtian courſe.

Obj: But thirdly, if reaſon cannot prevail they daſh this preaching out of countenance, & ſay, When men want matter, then they ranſack mens conſcices, and apply unto them their particular ſins, and ſo they make up their Sermons.

I anſwer; then our Saviour *Ieſus Chriſt* wanted matter; he preſſeth their faults to the *Scribes* & *Phariſees* ſeven times together; nay, in the ſixth of *Iohn* he preſſeth one truth nine times; his aime, and end was, namely, that he was *the bread of life*; he followeth it, and ſetleth it on them. Now in theſe mens judgments, Chriſt wanted matter, he had not wherewith to ſpend the time, and therefore he ſpake to the hearts of men, and came home to their conſciences: but to ſay the truth, the ground of their cavills that are caſt againſt this kind of preaching is, becauſe this troubles the hearts of thoſe to whom we *ſpeak*, *and brings* vexation to the ſoules. Doe we want matter for our preaching? no, but this I ſay, it is an eaſy matter for any mā to obſerve truths out of a text, and to lay forth a point; this is an eaſy thing for any one that hath a judgement inlightned in the Scripture; but for a Miniſter of God in the work of examination, to drive the ſoule of a carnall man to a ſtand, that he cannot eſcape; to make him goe away and *Anſ.*

hang

hang the wings insomuch that the soule shall be humbled, or else goe away and snarle at the truth, and reproof delivered; Or for a man to uphold a soule in the time of trouble to comfort it, and take away all doubts, I say this is the hardest matter for a Minister to accomplish under the Sunne.

Vse 3. Thirdly, this should stirre up the hearts of all the people of God, to set an edge on their affections; to desire this manner of teaching, and when God maketh his truth thus knowne to us, we should submit to the power thereof; You have most need of this, and there is most profit in this; and therefore your hearts ought to be more inlarged to the coveting and submitting thereto.

How to profit in hearing the word preached.

And therefore you that are hearers, suffer me to provoke you to it; when the time comes that you are to approach to the house of God, pray unto the Lord that he will direct you, and that the Minister may come home to your hearts, bring your hearts to the Word, as the people

ple did their ſacrifices in the old Law; they brought them, and laid them on the Altar, that the Prieſt might kill them, and divide them. So bring your hearts under the power of Jeſus Chriſt, that they may be cut and divided, that you may be let blood in the right vein, that your corruptions may be ſubdued, that they may have their deaths-wound given them; take up that reſolution of the *Prophet* David, *I will heare what the Lord ſaith to my ſoule.* I will not heare what the Levit ſaith to the Courtier, or to the Commons; but I will ſee what the Lord ſaith to *mee.* Oh (ſay ſome) the Miniſter ſpeaks home to ſuch a one, he touched him to the quick: What is that to thee? Will another mans ſalve cure thee? therefore labour that the Lord may come home to thy particular, that the Lord may ſalve thee, and cut thee, and ſave thee for thy everlaſting comfort. Pſalm 58.8.

You are wiſe for the things of this life, you will be content to part with any thing that may procure your comfort; if a father were now

on

on his deathbed making his Will, every childe would think, what doth my Father give me? And if a man be bidden to a feaſt, he is not content onely to have the meat ſet before him: but if the Maſter of the feaſt will carve for him, he will take it kindly; Every faithfull Miniſter is the father of the people, and they are his children, they are the ſtewards of the Lords houſe, and give to every one their portion, terrour to whom terrour belongs, and comfort to whom comfort belongs.

Therefore when you come into the congregation, and ſee the Miniſter giving and parting to every one his doale; reproofe here, and inſtruction there; look up to heaven, and labour to get ſomething to thy own particular, and ſay as *Eſay* did in another caſe, *Something for mee*, Lord, *ſomething for me*, inſtruct me, reprove me, make known my ſins, and diſcover my abominations.

When the dainties of ſalvation are diſtributing, you that are at the lower end of the Table, ſhould think with

with your ſelves; Will the diſh never come to the lower end? Oh that the Lord would now guide the Miniſter, to lay his hand on the ſore of this curſed infidelity of minde! Oh that the Lord would knock downe that ſinne of mine this day! And if thy heart be any whit inlightned and touched; thou wilt be much contented and comforted; as *David* ſaid to *Abigail* when ſhe came to diſſwade him from going againſt *Nabal* to deſtroy him; ſhe ſaid, *Vpon me my Lord be this iniquity:* why? *Bleſſed be God* (ſaith David) *that ſent thee this day to meet me, and bleſſed be thy counſell; which hath kept me this day from comming to ſhed blood, and avenging my ſelfe.* a 1 Sam. 25. 32, 33.

So if thou haſt a good heart, thou wilt not goe away repining and fretting at the Word, and ſay, the Miniſter meant mee, and croſſeth mee: Take heed of this temper of heart, and if God be pleaſed to carve out to any man thoſe particular fruits that concerne his good: goe away and bleſſe the Lord, and ſay, *Bleſſed be his good Word*, and his poore ſervant

vant that met this day with my ſins, I never obſerved that pride, I never obſerved that malice, I never diſcovered that careleſſeneſſe. What became of Chriſt I cared not, what became of his Miniſters I reſpected not, what became of his name I regarded not: but the Lord hath ſhewed me my ſinnes; and bleſſed be God for that good work which hath been communicated to my ſoule by his ſervant.

A naughty heart diſcovered.

And obſerve this, ſo farre as the heart is fearfull that the Miniſter ſhould meet with his ſins; ſo far the heart is naught: Nay, if it be thus, if your conſciēces teſtifie againſt you, that you are loath to have your ſins dealt roundly withall; you think the Miniſters ſhould be mild, and not uſe ſuch bitter reprehenſions, and ſharp reproofes: I beſeech you think of it ſeriouſly, you deale with your ſinnes in this kinde as *David* did with *Abſolom*: when *Joab* was to goe out, he gives him charge to *uſe him kindly* and gently; that is, doe not kill him but take him priſoner, that was his

2 Sam. 18. 5

ſpeech,

ſpeech, *deale kindly for my ſake with the young man* Abſolom.

Doſt thou deale ſo with thy ſins? thou wouldeſt have the Miniſter deale kindly with drunkenneſſe, and adultery, and malice; doe not kill drunkenneſſe, but onely take him priſoner, keep him in, reforme the outward face of drunkenneſſe, that we may not be drunken in the open ſtreets, but in a corner; and ſo that men may not ſweare at every turne, but when they come among Gentlemen, that they doe it cunningly.

The caſe is cleare, thy ſoule if it be of this temper, it never hated ſinne, it never ſorrowed for ſinne, it never found the word of God working upon it for the ſubduing of ſin.

Imagine there were a traytor or rebell come into the Towne that ſought to take away the Kings life; nay, ſuppoſe he were thy enemy or the like, will any one ſay that man hates an enemy, that cannot endure to have an enemy diſcovered, attached, and brought to execution? no ſure, but he loves him, he covers him, he

How to know whether we hate ſin.

he hides him, & would not have him known, he is a lover of a traytor, and a traytor himſelfe: elſe why doe you harbour a traytor? you cover him that he cannot come to judgement and therefore you are a friend unto him: ſo it is in this caſe; Canſt thou ſay that thou hateſt ſin, thou hateſt malice, and covetouſneſſe and looſeneſſe, and prophaneneſſe; and in the mean time thy ſoul ſaith, I cannot endure that the Miniſter ſhould diſcover theſe, I cannot endure that he ſhould attach them, and arreſt my ſoule for my covetouſneſſe, and adultery, and the like? My heart riſeth, and I would cover it, and hide it; nay, I can bear it out ſometimes, and ſay, the traytor is not here, I am not the drunkard, I am not the adulterer you talke of; but if the Miniſter will purſue thy ſoule, then thou ſhutteſt the doore againſt him; If it be thus with thee, I tell thee thou art a friend to the traytor, thou never hatedſt thy ſin, thou wert never yet brought to a true ſight or ſorrow for it.

We will now proceed: *When they heard*

heard this, ſaith the text, the word in the original carrieth a continuall act; when they had heard, there was not an end, but the ſting of the Word did ſtill ſtick in their hearts. When they walked on the way *that* ſounded in in their eares, *I have crucified the Lord of life*; and when they lay down, *that* came into their mindes, I have ſhed the bloud of the Lord; and when they aroſe, this was their firſt thought, I have conſented thereunto, and imbrewed my hands therein; this ſtuck upon the ſpirits of them, and the ſting of the truth would not away, but after they had heard it, it remained ſtill in their hearts.

The doctrine is this, That ſerious meditation of our ſins by the word of God, is a ſpeciall meanes to break our hearts for our ſins. *After they had heard*, (this notes a continuall action) the truth of God ſtill ſtuck in their ſtomachs, the arrowes of God would not out. the *Apoſtle* ſhot ſome ſecret ſhot into their ſoules, which came home to their hearts and conſciences, *when they heard this:* that is, the muſing, *Doct.*

ſing, and meditating, and pondering of this, when they could hold no longer, they could beare no more, but came to the *Apoſtles, and ſaid, what ſhall we doe?* Sometimes God brings a man into the Church to carpe at the Miniſter, and to ſee what he may have againſt him; now if the Lord ſting the conſcience of that man, hee will heare you all the weeke after, and ſay, Me thinks I ſee the man ſtill, hee aymed at me, he intended mee, and me thinks, I heare the word ſtill ſounding in mine eares; hee is alwayes meditating on the word in this kinde.

A ſerious meditatiõ of ſin diſcovered by the Word, is a ſpeciall means to pierce the ſoule for the ſame: when
Pſalm 37. *David* had conſidered the glory of wicked men, how their eyes ſtarted out with fatneſſe, and they had more thẽ heart could wiſh & who but they in the world? they were not troubled, they were not moleſted; then he thought they were the onely men in the world; when he had conſidered & muſed of this it pierced his ſoule, and he

he was vexed with it, this went to the very entrailes of him, and therefore that place is marvellous pregnant. It was the meanes whereby *Lot* was ſo touched with the abominations of *Sodome*, that righteous man dwelling among them, in *ſeeing* and *hearing*, *vexed his righteous ſoule from day to day with their unlawfull deeds*. Many ſaw and heard beſides *Lot*, and yet were not vexed, but he vexed himſelfe, that is, the meditation of thoſe evils, and bringing them home to his ſoule, vexed him and troubled him, and the word is a fine word, implying two things, firſt, the ſearch and examination of a thing; Secondly, the racking and vexing of a man upon the tryall; So it was with *Lot*; he obſerved all the evills, he weighed them, and pondered them; and then he wracked his ſoule, and vexed himſelfe with the conſideration of them; the ſame word that is uſed here for *vexing*, is uſed in the matter of a ſtorme, the text ſaith; *The ſhip was toſſed with the waves*: So medita-

2 Pet. 2. 6.

Two things in the word.

Mat. 14. 24.

tion doth toſſe the ſoule with vexation. It was the practice of the Church, *Remembring mine affliction, the Wormewood and the Gall, my ſoule hath them in remembrance, and is humbled in mee:* In remembring I remembred, for ſo the originall hath it, I remembred all my miſeries and afflictions, and my ſins that were the cauſe thereof; that is, I ſtill muſed and meditated thereof. And what followes? the heart was buckled and bowed thereby, and was broken in the conſideration thereof.

Lamen. 3. 19, 20.

Queſt. But you will ſay, What doe you meane by this muſing and meditating?

Anſ. I anſwer, meditation is nothing elſe, but a ſetled exerciſe of the mind for the further inquiry of a truth, for the affecting of the heart therewith.

What meditation is.

1. There are foure things to be conſidered in it, Firſt, it is an exerciſe of the mind: it doth not barely cloſe it with a truth, and apprehend it, and aſſent unto it, and there reſt, but it lookes on every ſide of the truth. It is

is a fine phraſe of *Davids*, *I thought upon my wayes, and turned my feet into thy teſtimonies.* It is taken from curious words, which are the ſame on both ſides; they that work them, muſt often turne them on every ſide: ſo it was with the Prophet *David*, I turned my wayes upſide down, and looked every way on them. And ſo againe, *Many ſhall run to and fro, and knowledge ſhall be encreaſed.* Runne to and fro, what is that? It is not the bodily removing of the man, ſo much as the buſie ſtirring of the minde from one truth to another; it propounds one, and gathers another, ſo that it ſees the whole ſilvage of the truth. I uſe to compare meditation to perambulation, when men go the bounds of the Pariſh, they goe over every part of it, and ſee how far it goes; ſo meditation is the perambulation of the ſoule; when the ſoule lookes how farre ſin goeth, and conſiders the puniſhment of it, and the plagues that are threatned againſt it, and the vileneſſe of it. Pſal. 119.59. Dan. 12. 4.

Secondly, it is a ſetled exerciſe

of the minde, it is not a ſudden flaſh of a mans conceit upon the ſudden; but it dwells and ſtayes upon a truth, it ſettles again and againe, upon that it hath beſtowed it ſelf upon: When a man is deep in meditation upon a thing, hee neither ſeeth nor heareth any other thing, elſe the ſtreame of the heart is not ſetled upon the truth conceived.

A man that hath been offered an injury by another, when he eats and walkes, ſtill he thinks of his injury; his heart is ſetled on it: So your hearts ought to be on the truth. The *Apoſtle* to *Timothy* ſaith, *Continue in the things thou haſt learned*: the word in the originall is, Be in them; that is, let a mans minde be moulded into the truth.

2 Tim. 3. 14.

Thirdly, it is a ſetled exerciſe for two ends; firſt, to make a further enquiry of the truth: and ſecondly to make the heart affected therewith; for this is the nature of meditation, not to ſettle it ſelfe upon a thing knowne; but it would either know more in thoſe truthes that are ſubjected

jected to it, or elſe labours to gather ſomething from them: It is with the truth, as it is with a man which goeth into the houſe and puls the latch, when he was without, he might ſee the out-ſide of the houſe, but he could not ſee the roomes within, unleſſe he drawes the latch, and comes in, and goe about the houſe: meditation puls the latch of the truth, and ſees this is my ſin, this is the cauſe, here is the miſery, this is the plague: and thus meditation ſearcheth into every corner of the truth.

Laſtly, meditation labours to affect the heart not onely to know a thing, but to bring it home to the ſoule, *theſe things are ſo, know it for thy good*; So when a man hath viewed al, and conſidered all, then meditation brings all to the heart, and labours to affect the heart therewith; this is that which brings ſorrow and compunction for ſin, a ſetled exerciſe of the heart that meditates on ſins, that makes inquiry after them: and the grounds are two, and very remarkable. 4. Lib. 5. laſt.

Ground 1. The first is this, meditation makes all a mans sins, and any truth belonging thereunto, more powerfully and plainly to be brought home unto the heart: It is the action of the understanding, when a man doth gather all reasons, and musters up force of arguments, and labours to presse the soule, and lay them heavy upon the heart, and bring it under the power of the truth. It is with meditation as it is with usurers that will grate upon men, and grinde the faces of the poore, and suck the blood of the needy; they will exact upon men, and take use upon use; they will not be contented to take the principall, but they will have consideration for all the time, untill they have sucked the blood of a poore man that is under such a muckworme: A poore man could be content to pay the principall, but to exact use upon use, this kills him: So doth meditation, it exacts and slayeth the soule of a poore sinner; you have committed adultery in a corner, but you shall not so carry it away;

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This you did againſt the knowledge of God revealed againſt many mercies received, againſt many judgements threatned, againſt checks of conſcience, againſt many vowes and promiſes remembred: and Item for this, and Item for that; and thus meditation oppreſſeth the ſoule; But then the ſoule will ſay, Happily it is but a trick of youth, or it is my infirmity: No, no, ſaith meditation, this hath been your courſe from time to to time continually, that hath been your haunt, it hath been a riveted corruption that hath faſtened upon your bones, and will goe to your grave with you, and it will bring you to hell. But then the ſoule ſaith, I will repent; No, no, ſaith meditation, your heart is hardened in this ſin, you have a heart that cannot repent nor yeeld, the word of GOD workes not, it prevailes not, the Miniſter hath flung hell fire in your face, and told you, that no drunkard, nor adulterer ſhall goe to heaven, and yet you goe away no more moved then the ſeat whereupon you

ſate, you have continued in ſin, and are hardned in ſin; Thus mark how meditation exacts uſe upon uſe: But then the ſoule replies, I will goe to the Word, and wait upon the means, and it may be the Word will prevail. No, ſaith meditation, you have deſpiſed the Word, and God will take away his Word from you, or you from his Word, or his bleſſing from both. What, is it a matter of infirmity? No, it is your continuall courſe. And you repent: No, you cannot, you cannot, you are hardned. And you hope the Word will work upon you; No, no, it is curſed unto you. Thus meditation exacts uſe upon uſe, untill the blood of the ſoul be ſucked up. Meditation breaks the ſoule, and layeth waight upon the ſoule in this caſe. It is a paſſage remarkable of *Peter*, when our Saviour told him, that before the Cock crew twice, he ſhould deny him thrice; the text ſaith, *When the Cock crew* the ſecond time, *Peter remembred the words of our Saviour, and went out and wept bitterly*: the word in the originall is this,

this, the holy man heaped all the circumſtances together, and reaſoned thus; the Cock crowes, now I remember the words of Chriſt: Oh what a wretch am I, that ſhould deny ſuch a Maſter that called me; ſuch a Maſter as found me, ſuch a Maſter as was merciſull unto me! when I never ſaw my ſelfe, nor my ſinnes, he plucked me out from my ſins: It is that Maſter I have denied, he came to doe me good, and to ſave me, and I have denied him: Nay, even at a dead lift, if ever I ſhould have defended him, I ſhould have defended him now; if ever ſtood for him, I I ſhould have ſtood for him now; but to deny my Maſter and forſwear him, that I ſhould doe it, an Apoſtle beloved, an Apoſtle thus honoured, that I ſhould doe it, when I profeſſed the contrary, what, ſuch a Maſter denied by me ſuch an Apoſtle, at ſuch a time, before ſuch perſons and forced to it by ſuch a ſilly mayden! All theſe ſinfull circumſtances, the manner of them, the nature of them, the haynouſneſſe of them, the holy Apoſtle

laid all these to his heart, and his heart sunke under these circumstances thus gathered together, & *he went out and wept bitterly.* Looke as it is in warre, were there many scores that came against an Army, they might be conquered, or many hundreds might be resisted, but if many thousands should come against a small Army, it would be in danger to be overcome. Meditation leadeth as it were an army of arguments, an army of curses, and miseries, and judgements, against the soule, however one misery or plague will not downe, but a man may brooke it, and goe away with it, yet meditation brings an army of arguments, and tells the soule, God is against thee where-ever thou art, and what-ever thou doest. And then the heart begins to cry out as *Elisha's* servant did, *Master what shall I do?* what, so many sins, & so haynous, and so many judgements pronounced, and shall fall upon me for them? Lord how shall I doe? how shall I be delivered from these, and pardoned for these? thus meditation brings

brings home ſin more powerfully to the heart.

The ſecond argument is this: as meditation brings in all bills of account; ſo it faſtens ſin upon the conſciences of thoſe to whom the word of God is ſpokē, in ſo much that the ſoul cannot make eſcape from the truth delivered, and from the judgements of God denounced againſt him: Sometimes when men heare the Word and threatnings denounced, then their hearts are touched, and they goe away reſolved, not to commit ſinne as they have done: But when they are gone, it workes not, but the heart recoyles again, and goeth to its former courſe. The reaſon is, becauſe you meditate not on the Word.

It is with the Word as with a ſalve, if a man have never ſo good ſalve, which will helpe a ſore in foure and twenty howres, if a mā ſhould do nothing but lay this ſalve to the wound, & take it off it would never heale the wound, and no wonder: Why? he will not let it lie on; the beſt ſalve under heaven

heaven will not heal a ſore, & eat out a corruption, unleſſe it be bound on, and let lie: So it is with the good word of God: many a ſoule heareth the word of God, and his heart is touched for his ſinne and his conſcience begins to be awakened; but when he goeth out of the Church, all is gone, his affections die, and his heart dies, and his conſcience is not touched; no wonder, you will not hold the Word to your ſoules, you heare ſinne, and not heare it: you will ſee ſin, and not apprehend it; and therefore it is that the Word overpowers not your corruptions: Doe you think the ſalve will work when you keep it not on? The word of God is the ſalve, conviction of conſcience is like the binding on of the ſalve, meditation is like the binding of it to the ſore; remember the truth which touched thee firſt, and keep that on, let nothing take it away from thy mind, hold that good Word cloſe to thy ſoul; and it will keep thy heart in the very ſame temper, after the delivery thereof, as it was in the de-

delivery. The Apoſtle *Iames* compares a ſleight hearer, to a man that lookes his face in a glaſſe ſleightly, that forgets himſelfe what viſage he had; but ſaith, Who ſo looketh unto the law of liberty and continueth therein, hee being not a forgetfull hearer, but a doer of the Word, this man ſhall be bleſſed in his deeds: the law of liberty is the law of God; and this law being a glaſſe, you muſt not only heare, and be gone, and ſleight and neglect it, but you muſt continue in looking, and then you ſhall ſee the complexion of your ſins, and the vileneſſe of your corruptions: when the drunkard heareth the baſeneſſe of his ſins, and the adulterer the baſeneſſe of his abominations, they looke themſelves ſleightly in the glaſſe of the Law; But they muſt carry away the glaſſe with them, and look themſelves ſtill, and the adulterer muſt ſay, I am a prophane creature, and my heart is polluted, conſcience defiled, and this ſoule hardned, and I ſhall be damned; if a man ſhould thus looke and view his ſins, and Iam. 1. 25.

and carry away the glaſſe with him continually, he would ſee his life ſo ugly, and his heart ſo baſe, that he could not be able to beare it; If the pills be never ſo bitter, yet if a man ſwallow them ſuddenly, there is no great diſtaſte; but if a man chaw a pill, it will make a man deadly ſick, becauſe it is againſt the nature of it; ſo our ſins are like theſe pills, they go down ſomewhat pleaſantly; becauſe we ſwallow downe our oathes, and prophaneneſſe, and our malice, and contempt of God and his ordinances; and we make it nothing to mock at the religion of God, and the profeſſors of it: you ſwallow downe pills now, but God will make you chaw thoſe pills one day, & then they will be bitter; Though the ſwearer ſwallowes downe his oathes now, yet at laſt the Lord will make him remember, that he will not hold him guiltleſſe, but arraigne him at the day of judgement: and make him cry guilty at the bar, and again, will make you chaw over your malice; you hated the Lords Word, & work

of

of his Spirit: and this will condemne you.

Againe, meditation doth beſet the heart of a man, that he cannot eſcape; whereſoever he is, meditation brings thoſe things to his minde, and the plagues due thereunto; ſo that he cannot eſcape the dint thereof. It is the nature of our own hearts, that we are loath to read our own deſtiny, which will be our bane & confuſion: meditation calls over the thoughts of a man, tells him the reaſons are good, the arguments ſound, the Scripture plain, thy ſins evident: Conſcience, you know it; therefore heart you muſt doe it, (ſaith meditation,) take heed of drunkenneſſe, ſaith meditation, you heard what the Miniſter ſaid; theſe ſins are againſt God, and the wrath of God is gone out againſt you for theſe ſins; theſe will be your bane, and will bring you to everlaſting deſtruction. And when meditation doth thus yawle at the heart, the minde ſtill muſing, and the heart ſtill pondering of ſin, at laſt it is weary, therefore unburdened there-

therewith: the iſſue of the arguments is this, if meditation brings in ſinne more powerfull, more plainly to the ſoule; if it be that which bindes and faſteneth it, and ſetleth it upon the ſoule; then the point is cleare, that ſerious meditation of ſin is a ſpeciall meanes to bring a ſoule to the ſight and ſorrow for ſin.

Vſe 1. The uſes are three. If it be ſo that meditation is thus powerfull and profitable, both for contrition of the heart, and ſo to bring in conſolation to the heart; then what ſhall we think of thoſe men that are unwilling to practiſe this duty? nay, what ſhall wee think of that untowardneſs of heart which is in us againſt the command of this duty? It fals marvailous heavy upon us all more or leſſe in this kinde: for we are marvailous guilty in this kinde; a man had as good bring a Beare to the ſtake, as a carnall heart to the conſideration of his owne wayes, much more loath is he to ponder ſeriouſly, and meditate continually upon his ſins. Nay, men are ſo farre from muſing of their ſins, that

that they diſdaine this practiſe, and ſcoffe at it: what ſay they, if all were of your minde; what ſhould become of us? ſhall we be alwayes poring on our corruptions? ſo we may hap to run mad, if we were of your opinion: thus we ſleight and put it off, and trample on this duty, which is ſo profitable: the poore will not meditate on his ſins, he hath no time: the rich they need it not: the wicked dare not: and ſo no man will in this caſe. What, ſhall a man ſet his ſoule on a continuall rack? (ſay they) ſhall a man drive himſelfe to a deſperate ſtand, and trouble himſelf unprofitably? cannot men keep themſelves wel when they are well? this is the courſe and frame of the world, and we may complaine of this careleſſe and heedleſſe age, as *Jeremiah* did of his time, Ier. 8 6. *No man repenteth him of his wickedneſſe, ſaying, What have I done?* There is no queſtioning, no ſearching, no muſing: no man ſaith, theſe are my ſins, theſe are my wayes: no man lookes over his courſe and converſation, he doth not apprehend his ſin;

and

and that is the reaſon we heare of no humbling, of no repenting: but every man runnes into ſinne, as the horſe ruſheth into the battell; hence it is, that there are ſo many unclean beaſts in the Arke. In the old Law, if there were any beaſts that chewed not the cud, he was counted unclean: the chewing of the cud is ſerious meditation of the mercies of God to comfort us, and of our ſins, to humble us: there are many ungodly perſons in the boſome of the Church, that muſe not of their ſinfull wayes, the Prophet *Ieremiah* ſaith; *Were they aſhamed when they had committed abominations*? nay, they were not at all aſhamed, neither could they bluſh; he addes a reaſon in the eleventh verſe, *They could not be aſhamed:* why? becauſe they cry, *peace, peace*, let the Miniſter ſpeak what he can, and denounce what judgement hee will, they promiſe themſelves peace, and quietneſſe, they conſider not their wayes, and therefore their hearts are not diſtempered therewith, nor troubled at the conſideration thereof; nay,

Ier. 8. 12.

nay, there are many that count it an excellency, a cunning skill, if they can drive away and ſhake off the the ſight of ſin, if they can put out the meditation of any thing the Word reveales, they make it a marvellous excellent piece of skill, and what they do themſelves they would have others doe alſo: but they that now will not ſee, nor conſider, nor meditate of their ſins, the truth is, they ſhall ſee them, as the Lord ſaith by *Eſay* 26.11. *When thy hand is lifted up, they will not ſee; but they ſhall ſee and be aſhamed:* So I ſay, you that will not ſee your ſins, but ſay, What needs all this ſtirre; let the Miniſter ſay what he will, ſhall we be mad men, to be troubled, and ſhall wee be fooles, to be diſquieted with the conſideration of our ſins? Well, you will not muſe upon your ſinnes now, but the time will come, that the Lord will ſet all your ſins in order before you, and you ſhall not be able to look off them.

And hence it is, that when a man hath lived wickedly all his dayes, and comes

comes to lye on his death-bed, then all his ſins come to his remembrance, and then conſcience flies in his face, and ſayes, Here is a cup for a drunkard, and for an adulterer, now hee ſeeth nothing but ſin, and hell, and damnation, due to him for his ſinne, and then he cryes out, he is damned. You might have ſeen ſomething before then: if you had ſeen them to be humbled for them, you ſhould never have ſeen them to be damned for them. If there be but any occaſion of baſeneſſe offered to the view of the drunkard, which way doth he not uſe to compaſſe his carnall delights? and ſhall the drunkard and prophane wretch be ſo eager in lingring after ſin, that he may commit it, and be damned for it, and ſhall not a man ſo labour to ſee his iniquities, that he may be humbled for them before God, and receive mercy from God in the pardon of the ſame? Shall the reprobate hale judgements on their ſoules, and bend all their meditations that way, and ſhall not they that deſire to ſee God

God in glory, doe the ſame?

The ſecond uſe is for inſtruction: from the former doctrine delivered, we may collect, that looſe, vaine, joviall company, is the greateſt hinderance to preparation for Chriſt, and the greateſt obſtacle to the work of grace that can be poſſible: this is not forced, but followeth clearely from the former truth, in this manner: thus I reaſon. *Vſe 2.*

That courſe which takes away the minde from the muſing, and the underſtanding from meditating on his evill way, that courſe is the greateſt hinderance why the heart is not humbled, and fitted for the Lord: for meditation brings in contrition, and that prepares the heart for Chriſt; but your joviall company and rioting perſons, there is nothing under heaven that takes off the minde more from muſing, and the underſtanding from waighing a mans evill throughly, therefore this muſt needs be a marvellous impediment, and hinderance to thoſe that endeavour to walke uprightly before God in any

any measure, *Amos 6.5.* There are rules of their revaldry set downe, they thrust and put away the day of the Lord farre from them: that is the first law they make, the first statute they enact, think not of sin now, and meditate not of judgement now, but come (say they) cast care away, fling away and cashеere those melancholy imaginations: we have many fallings, let us not therefore be pondering of them, and make our selves so much the more miserable, this day shall be as yesterday, and to morrow as to day, no sorrow nor judgemēt, no sin now considered. And this is remarkable, that if a poore soule in that drunken distemper should be smitten by the hand of God, and should suggest these words to his drunken companions; We are all here merry and jolly, and let out our hearts in delight, but for all this, God will bring us to judgement, the eyes of God seeth now our drinking and bezeling, and the eare of God heareth our blasphemies and swearing; and for these we shall one day be plagued:

plagued: why, this ſhould ſpoyle all the ſports and jollity, they could not be able to beare him, but they would preſently fling him out of doors: this is that which baneth many a ſoule, therefore take notice of it, if any of you have had a ſight of ſin: if a drunkard goe aſide, and hang the wing a little, mark what men doe, if they can but once get him into their company, and make him ſhake off thoſe dumps, and runne on in his former courſe, then this hinders him from meditating on his ſins, and from being prepared for Chriſt; and hence it is, that many a poore ſoule that hath had the fire kindled, the terrour that the Lord hath let into his ſoul, would have humbled his proud ſtomach, & melted his ſtubborne heart; but partly drunkenneſſe on the one ſide, and merrineſſe on another took away all the amazement whereby the ſoule might have been wrought upon, and he have received everlaſting ſalvation: Therefore think of it. It was the courſe the Scripture obſerved in the lamenting Church, *Zach*, 12.12. The houſe

houſe of *David* apart, and their wives apart, the houſe of *Nathan* apart, and their wives apart: There is no caſting up of account in a crowd; but if a man will caſt up his account, if he will ſee his ſins, and conſider his baſe practiſes, he muſt goe aſide by himſelfe, looſe occaſions, and vaine occaſions withdraw the minde, and pluck off the ſoule from ſeeing the evill, and affecting the heart with it. Therefore the Apoſtle *Peter* a little beyond my text, when he ſaw the Jewes were affected with that hee had delivered, and that their hearts were touched, when they asked him what they ſhould doe; he ſaith, *Save your ſelves from th untoward generation*, God hath v touched your hearts, ſuffer no atan by theſe wicked Inſtrument. f his, to ſteale the terror of God ou of your hearts; for your drunken c panions are like nothing elſe, but thoſe ravening fowles ſpoken of by Chriſt, that devoured the ſeed that fell by the way ſide; the fowle is the devill, the ſeed is the Word of God, now the devill doth

doth not pluck this out of the ſoule himſelfe alone; but often by curſed companions: the Ale-houſe is the buſh, that harbours thoſe ravenous beaſts, and drunken companions: By theſe the Devill uſeth to plucke out this good ſeed out of the heart; and therefore as you love your ſouls, ſuffer not your ſelves to be drawne away by theſe curſed wretches, doe not ſuffer them to ſteale the work of Gods Spirit away, which he hath wrought in your hearts: this I obſerve to check that curſed practiſe of men, who, when a man is troubled, ſend him to play at cards, or dice, or the like, which is the greateſt meanes to hinder the worke of God in their hearts.

Thirdly, ſeeing meditation brings marvailous comfort and profit to our ſoules; you are therefore to be exhorted, ſince you ſee what it is that God requires, that with ſpeed you ſet upon it, and that with care and conſcience you labour to perſevere in the performance thereof; I beſeech you think of it, what is more *Vſe.*

uſuall in the world then this, that men ſhould make ſleight, and little account of their ſinnes? nay, to goe boult upright under thoſe execrable abominations, whereof they ſtand guilty before God? Look as it was with *Sampſon*, hee went away with the gates of *Gaza*, and made nothing of them: ſo there are many, that carry the gates of hell upon their backs, as drunkenneſſe and adultery, and yet they feare not, nor are affrighted thereat; nay, Gods owne ſervants, that deſire to looke towards *Zion*, Is not this your complaint many time? I cannot finde ſinne heavy, I confeſſe the Word diſcovers it, and reveales it, but I cannot bee troubled for it, I cannot finde my ſoule burthened with it: ſinne is not heavy unto me, but I carry it away eaſily, and make no bones of the matter, though proud, and lewd, and careleſſe, and untoward, yet my heart is not apprehenſive of the weight of it: Let me ſpeake unto you: are you not therefore here hindered in the way God requires of you, be-

cauſe

cauſe you weigh not and ponder not thoſe evill wayes you ſtand guilty of before God, but you are better content to ſee them and ſleight them, then to remember them and lay them aſide? I beſeech you to take notice of it. Looke as it is with men in the world, if five hundred pound weight be laid in the ground, if a man never pluck at it, he ſhall not feele the weight of it; your ſins are not many hundreds, but many thouſand weights, the leaſt vaine thought you ever imagined, the leaſt idle word that ever you uttered, is weight enough to preſſe your ſoules downe into everlaſting perdition; and therefore ſo many ſins, ſo great, and ſo conſtantly committed, againſt ſo much knowledge, againſt ſo many comforts, and encouragements, againſt ſo many vowes and proteſtations, are much more heavy, and yet you feele them not: the reaſon is, you ſee them not, you weigh not pride, you weigh not malice, you weigh not dead-heartedneſſe; if you would weigh them ſeriouſly and

conſider of them throughly, you would finde that they were heavier then the ſand on the ſea ſhore.

Obj. But you will ſay, How ſhould wee come to meditate on our ſinnes aright, that we may be comforted?

Anſ. For the opening of the point, I will diſcover three things: Firſt, the ground on which our meditation muſt be raiſed. Secondly, the manner how to follow it home to the heart. Thirdly, how to put life and power to it, that it may prevaile, & work this bleſſed end in our ſouls.

Ground. Firſt, conſider the grounds whereupon meditation muſt be raiſed, and them I referre to theſe foure heads. Firſt, labour to ſee the mercy, goodneſſe, and patience of God; that have beene abuſed and deſpiſed by that unkinde dealing of ours, and that marvailous careleſneſſe in thoſe duties God hath required of us; the height of Gods goodneſſe to us, layes out the height of all our iniquities committed: the greater the kindneſſe and mercy of God is, the greater are our ſins, that eſteeme not

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of this mercy, but abuſe it, and deſpiſe it; This adds to our rebellions, this makes our ſinnes out of meaſure ſinfull, becauſe God hath beene out of meaſure mercifull.

There are many ſins in one, when a man ſinneth againſt many mercies, and walks not worthy of them: wee may obſerve, that this is the courſe that God takes to breake the hearts of the Iſraelites, when they had neglected his wayes, and broken his Commandements: what was his meſſage, when the Lord humbled the people, and brake them kindly? The Lord by the Angell thus ſpeaks, I made you to goe out of Egypt, and brought you to the land which I ſware to your fathers, and I ſaid I would never breake my covenant with you, and yee ſhall make no league with the inhabitants of the land; But ye have not obeyed my voice; why have you donethis work? Iud. 2.

Now the Lord preſſeth this his kindneſſe upon them, and labours to melt their hearts in the apprehenſion of his goodneſſe to them, and their

unthankfulneſſe to him, the text ſaith; When they heard this, *they lift up their voice, and wept.* They conſidered Gods kindneſſe to them, and their unkindneſſe; how he did all for them, and they did all againſt him; how the Lord was gracious to them for their comfort, but they did not walke worthy of it. Why have you done this, ſaith the Lord? Why was my mercy deſpiſed? Why was my goodneſſe ſleighted? Why was my patience and long-ſuffering abuſed? And *when they heard this*, they wept in the conſideration of their unnaturall dealing: Nay, this is the thing remarkable in *Moſes*, he ſtabs the heart and works effectually upon the Iſraelites by this meanes. *Doe you thus requite the Lord, O fooliſh people,* Deut. 32.6. *and unwiſe? Is not he thy Father that hath bought thee? Hath not he made thee and eſtabliſhed thee?* and will you thus reward the Lord? Thus careleſly, and thus proud, and diſobedient: Why, *Remember*, ſaith he, *the dayes of old*, and then he reckons upon Gods gracious dealing with them.

I apply this in particular: there is never a ſoule here preſent, there is never a man in the baſeſt eſtate, and loweſt condition, but hath had experience of Gods goodneſſe, and marvailous loving kindneſſe this way. Were you ever in want, but God ſupplied you? were you ever in weakneſſe, but God ſtrengthened you? In ſickneſſe, who cured you? in miſery, who ſuccoured you? in poverty, who relieved you? Hath not God been a gracious God unto you? every poore ſoule can ſay; Never a poore ſinner hath had a more gracious God then my ſoule; all my bones can ſay, Lord who is like unto thee? this heart hath beene heavy, and thou haſt cheared it; this ſoule hath beene heavie, and thou haſt relieved it; many troubles have befallen me, and thou haſt given a gracious iſſue out of them all.

And ſhall I thus reward the Lord? ſhall I ſin againſt his goodneſſe and his kindneſſe? Then what ſhall I ſay, heare O heaven, and hearken O earth, the Oxe knoweth his owner,

and the Asse his Masters crib, and Israel knoweth not Gods kindnesse, nor acknowledgeth his goodnesse towards them; the consideration hereof one would thinke should breake the hardest heart under heaven: If men be but ingenuous men, if they have received any great kindnesse from a friend, they were never in want but he relieved them, he tooke them into his house, and they might freely goe to his purse or any thing he had; if a man should deale thus kindly with another, and this man should deny him an ordinary favour, he will be ashamed to come into his presence, he will say his house was mine, and his purse was mine, & to deale thus unkindly, nature would have taught me otherwise: What are our hearts to God that hath beene gracious to us all, he hath created us, and doth preserve and keepe, and afford many blessings unto us; hee gives us our houses that cover us: it is God that affords us all this, and shall we sinne against such mercy? therefore go to

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the beaſts of the field, and they will tell you, and to the birds of the ayre, and they will diſcover unto you Gods mercy: goe to your beds and tables; who gives theſe, and continues theſe? doth not the Lord? and yet ſin againſt this God? O fooliſh people and unwiſe! all love on Gods part, and all negligence on ours? God exceeds in goodneſſe towards us, and we doe exceed in unkindneſſe, and unthankfulneſſe towards him; this is the firſt ground upon wch meditation muſt be raiſed.

Secondly, if this will not worke upon you, if you have no good nature in you, conſider that God is juſt too, if mercy cannot prevaile with you, you ſhall have Juſtice enough, and that without mercy; you muſt not think to ſleight Gods mercy, and carry it away in that faſhion. But God is a juſt God, as he is a gracious God; he will be revenged of you; If any ſtubborne heart ſhall ſay, God is merciſull, and therefore wee may live as we liſt, and be as careleſſe as we pleaſe: Take heed, that *Ground 2*

juſt law that hath beene contemned, and thoſe righteous ſtatutes that have beene broken, and God that hath beene provoked by you, will bee revenged of you; Did ever any provoke the Lord and proſper? and ſhall you begin? Where is *Nimrod*, and *Nebuchadnezzar*, and *Pharaoh*, and *Herod*, and thoſe proud perſons that ſet their mouths againſt God, and their hearts againſt heaven; what is now become of them? they are now in the lowermoſt pit of hell.

God ſent *Pharaoh* into the red ſea, and for ought we know his ſoule may now be roaring in hell; this is certaine, that whoſoever reſiſteth him, ſhall finde him a ſwift Judge to condemne him. The *Apoſtle* ſaith, *Our God is a conſuming fire. And if my fire be kindled, it ſhall burne to the bottome of hell.* That Juſtice of God will not be appeaſed without ſatisfaction; that Juſtice is wiſe, and cannot bee deceived; that Juſtice is powerfull, and cannot be reſiſted; and not only Juſtice, but mercy and patience will come in, and plead for

Heb. 12. Deut. 32. 22.

for vengeance againſt the ſinner, and that will be the ſoreſt plague of all. When you appeare before God, what will you expect? you will call for mercy to ſave you, and for patience to beare with you. Not ſo, ſaith *Mercy*, Juſtice Lord; I have beene deſpiſed. Juſtice, ſaith *Patience*, I have beene abuſed. Juſtice, ſaith *Goodneſſe*, I have beene wronged. And how will it be then, when Mercy it ſelfe ſhall condemne that ſoule, and Patience ſhall be an accuſer of it, and Goodneſſe ſhall call for vengeance againſt it?

Thirdly, conſider the nature of *Ground.* 3 your ſinnes, and the hainouſneſſe of them: ſinne is not a trick of youth, or a matter of merriment; but a breach of the Law of God; and therefore it is good for a man in this caſe to examine every Commandement of God, and the breach thereof: You know not your ſinnes, therefore get you home to the Law, and looke in the glaſſe therof, and then bundle up al your ſins thus. So many ſins againſt God himſelfe, in the firſt Cōmande-

ment;

ment; againſt his worſhip, in the ſecond; againſt his name, in the third; againſt his Sabbath in the fourth Cõmandement; nay, all our thoughts, words, and actions, all of them have beene ſins, able to ſinke our ſoules to the bottome of hell: bundle up your ſins, and lay one upon the heart, and another upon the conſcience, & then it will breake your backs; thoſe ſmall infirmities you make nothing of, and thoſe ſinnes you make ſleight of, and make a tricke of youth, if you will beſtow your minds a little ſeriouſly, you will ſee them to be far otherwiſe: every ſin deſerves death, Rom. 6. *The wages of ſin is death*; not he onely that murthers his neighbour, and takes away his life, but the malicious man, and the proud man deſerves death. Nay, to come nearer the text, what if I prove you had a hand in the ſhedding of the blood of Chriſt? dwell here a little and conſider it, and you ſhall ſee the point cleare. If there bee any ſoule here preſent that hopes to have any part in Chriſt, as if I ſhould go from man

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to man and aske, Have you a part in Christ? you will say, Yes, surely I hope so: marke what I say then, if thou hopest for any mercy from Christ, then Christ was thy surety and bare thy sinnes, and those sinnes of thine were the witnesses against our Saviour, they were the Souldiers that tooke him, the thornes that pierced him, the speare that goared him, the Crosse that tooke away his life: The truth is, the Souldiers, and *Pilate*, and the *Scribes* and *Pharisees* could have done nothing to our Saviour but for thy sinnes: had it not beene for thy sins, had it not beene for the sins of the Elect, the Souldiers could not have apprehended him, the Pharisees could not have witnessed against him, there could have beene no Judge to condemne him; Very well then, thy sinnes caused all this, thy wicked thoughts and wicked actions caused our Saviour to cry out, *My God, my God, why hast thou forsaken mee?* Hee sunke under the consideration of thy sinnes, and thou goest away and makest a trick

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of youth of them, and a matter of merriment, of looſe talke, and wicked doing. Therefore when you are going home thinke with your ſelves, it was my ſinnes that had a part in the ſhedding of the blood of Chriſt; and when you are at meate, let that come into your minde, I have had a hand in the crucifying of the Lord Ieſus Chriſt; & when you go to bed thinke of it, I am one of thoſe that have embrew'd their hãds in the blod of the Lord Ieſus; that Saviour that is now at the right hand of God, that hath done ſo much for his ſervants, that ſweat drops of blood, thoſe ſweats & drops were for thy ſins, & is this a matter of merriment, and a trick of youth in the meane time? No, no, thy ſoule will finde it otherwiſe one day, unleſſe the Lord remove thoſe ſinnes of thine, thoſe ſinnes will make thee howle in hell fire one day, unleſſe you be burthened with them here: thinke of this, I am one of thoſe that by vaine thoughts, and prophane actions, have crucified the Lord of life; and if you

can.

can make thoſe ſinnes a matter of merriment, I wonder at it.

The fourth Ground ariſeth from the conſideration of the puniſhment of ſinne, you muſt conſider what ſin will coſt you; namely, thoſe endleſſe torments that cannot be conceived nor prevented. I will ſpare to ſpeak of the paines of the wicked here, (I ſhould have ſaid much thereof) and come to ſpeake onely a little of the laſt judgement. Me thinkes I ſee the Lord of heaven and earth, and the attributes of God appearing before him: the Mercy of God, the Goodneſſe of God, the Wiſedome of God, the Power of God, the Patience and long-ſuffering of God, and they come all to a ſinner, a wicked hypocrite, or a carnall profeſſor, and ſay, Bounty hath kept you, Patience hath borne with you, Long-ſufferance hath endured you, Mercy hath relieved you, the Goodneſſe of the Lord hath beene great unto you; All theſe comfortable attributes will bid you adue, and ſay, Farewell damned ſoule, you muſt goe hence to hell, 4.

hell, to have fellowſhip with damned ghoſts. Mercy ſhall never be enlarged towards you any more, you ſhall never have Patience any more to beare with you, never Goodneſſe more to ſuccour you, never compaſſion more to relieve you, never Power more to ſtrengthen you. Nay, you that have heretofore withdrawne your ſelves from Gods Wiſedome and Goſpell, you ſhall never have Wiſedome more to guide you, never Goſpell more to comfort you, never Mercy more to cheare you; you ſhall then goe into endleſſe and eaſeleſſe torments, which can never be ended, where you ſhall never be refreſhed, never eaſed, never comforted; and then you ſhall remember your ſinnes. My covetouſneſſe and pride was the cauſe of this, I may thanke my ſinnes for this. Thinke of theſe things (I beſeech you) ſeriouſly, and ſee, if ſinne be good now, ſee, if you can take any ſweeteneſſe in it: I end all with that of *Iob, O that my griefe were well weighed, and my calamitie layd in the ballance*

ballance: for now they would be heavier then the ſand of the ſea. So ſay I, Oh that our ſinnes were weighed, and our iniquities weighed in the ballance together, ſuch mercy have we deſpiſed, ſuch Juſtice have we provoked, ſuch a Lord of life have we crucified, ſuch torments have we deſerved, endleſſe, eaſeleſſe, and remedileſſe: if theſe were weighed, they would be heavier then the ſand, and ſinke our ſoules under the conſideration of them.

But ſome may ſay, I can thinke of theſe things, and conſider ſeriouſly of them, and yet for all this my heart is no whit wrought upon thereby: I ſay therefore when your meditation is thus raiſed, you muſt have this skill to follow home the blow, and make it worke kindly on the heart; and that is done by theſe three things.

The firſt is this, when we have conceived aright of ſinne, and the nature thereof, and the puniſhment due thereunto, doe not reſt in the bare conſideration of theſe things, but

but never leave the heart, be ſtill muſing of theſe things, and bring theſe bleſſed truthes home to the ſoule; and binde theſe things on the will and affections; hold them and faſten them there, force them upon the ſoule, that the heart may not make an eſcape: take notice of it, it is a rule I would have you conſider of, never leave meditating till you finde your heart ſo affected with the evill, as your minde and judgement conceived of the evill before; namely, let the heart feele that evill it conceived, let the ſoule feele that gall to be in ſin, which the minde apprehended to be in it: you ſee theſe ſinnes loathſome and abominable, make the heart feele them, and be affected with them; the heart will flye off now, and therefore it is the cunning of a Chriſtian to lay at the heart, and purſue it continually, and hold theſe truthes to the ſoule, that at laſt it may be under the dint of the blow, and the power of God make the ſoule feele and finde; and be apprehenſive of the gall, and bitter-

bitterneſſe, and vileneſſe of the evill, as before it conceived it ſo to be; It is not enough for a man to exerciſe himſelfe in the meditation of ſinne, but a man muſt bring his ſoule in ſubjection under the power of that meditation; a man muſt not onely chew his meate, but he muſt ſwallow it alſo, if he meane to have it nouriſh him: meditation is when the heart ſwalloweth downe theſe ſinnes, that is, when he labours ſo to be affected with ſinne, and the nature of it, as it doth require. Meditation in this caſe is like the beleaguring of a Citie: when a Citie is wiſely and ſtrongly beleagured, and beſet round about, they doe two things: firſt, they batter it from without as much as they can; and ſecondly, they cut off all proviſion and relieſe from comming in, and ſo the Citie being partly battered from without, as much as they can, and being hindered from all relieſe comming in, in concluſion when they ſee the enemie is ſtrong, and no proviſion can come to them, they

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are content to yeeld the Citie, and render up themſelves; and if they ſend a parley to him that doth beſiege it, and ſay they are ready to periſh; Why, he bids them deliver then, and they ſhall be provided for, he bids them yeeld, and they ſhall be ſuccoured, and before that day, there is no ſupply ſhall be brought into the Citie: So it is with meditation, and here is the cunning of a Chriſtian. Doe as wiſe Souldiers doe, cut off all proviſion, that is, by ſerious meditation bring thy heart to ſuch a loathing of ſinne, that it may never love it more, beſiege the heart with daily meditation, that ſo you may cut off any eaſe & refreſhing, that the heart may ſeeme to have in any ſinfull courſe; if the ſoule be looking after any ſinne, if the ſoule would goe out a little to occaſions, and take delight in his corruptions, the drunkard in his company, and the worldly man in his health, then batter that: when you are thus affected, beleaguer the way, that you may finde no comfort, no eaſe; and when the

the ſoule is looking after occaſions, and lingring after his abominations, then ſay to your hearts, You will have your ſins, though you have your ſhame with them; you will have your corruptions, though you have your confuſion with them: when the ſoule would meddle with theſe, let meditation knock off theſe. If you be ſtill proud, and malicious, and quarrelling, take heede; you cannot have theſe, but you muſt have hell and all; you cannot have theſe, but you muſt have deſtruction and all: the mercy of God will not be abuſed, the juſtice of God will not be provoked, God will be revenged of you, and at laſt the heart by this meanes will be troubled: Why, deliver up your ſinnes then, and your ſoules, if your hearts finde any ſorrow and anguiſh; why, then yeeld up your ſoules unto Chriſt, that you may finde as much comfort in a good way, as you have done miſery in an evill way.

Secondly, when you have made the heart thus affected with ſinne, 2.

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take heede it doth not flye off and ſhake off the yoake. Meditation brings all thoſe ſinnes, and miſeries, and vileneſſe, home to the heart, and the ſoule is made ſenſible by this meanes: Hold the heart there then, labour to keepe the heart in the ſame temper, that it is brought into, by the conſideration of ſinne: for this is our nature, when the ſtroke is troubleſome that lyeth upon us, and the ſinnes are haynous that lye upon us, and are committed by us, theſe ſinnes, theſe ſorrowes, theſe judgements; when the heart feeles this, it is weary and would ſecretly have the wound healed quickly, and the ſorrow removed, and the trouble calmed: take heede of this, and labour to maintaine that heat of heart, which you finde in your ſelves by vertue of meditation, this is the pitch of the point: as there muſt be ſubjection unto meditation, the heart muſt be ſo affected with ſin, as it conceived it to be, ſo there muſt be attention; that is, the ſoule muſt hold it ſelfe to that frame and diſpoſition

ſo

ſo wrought as it ſhould be. Looke as it is with a Gold-ſmith that melteth the metall that he is to make a veſſell of, if after the melting thereof there follow a cooling, it had bin as good it had never beene melted, it is as hard, happily harder; as unfit, happily unfitter then it was before to make a veſſell of; but after he hath melted it, he muſt keepe it in that frame till he come to the molding and faſhioning of it: So meditation is like fire, the heart is like a veſſell, the heart is made for God, and it may be made a veſſell of grace here, and of glory hereafter: Meditation is that which melts the ſoule, the droſſe muſt be taken away from the ſoule, and ſin muſt be looſened from the heart: Now when you have your heart in ſome meaſure melted, keepe it there, doe not let it grow looſe againe, and careleſſe againe; for then you had as good never have beene melted: and that is the reaſon why many a poore ſinner that hath ſometimes beene in a good way, and the Lord hath come kindly,

ly, wrought powerfully on the heart, and yet at laſt it hath growne cold and dumpiſh, and as hard as ever he was againe, and the worke is to begin againe. And take notice of it; look as it is with the cure of the body, if a man have an old wound, and a deepe one, two things are obſervable; it is not enough to launce the wound, and draw out the corruption, but it muſt be tented alſo; for if the wound be deepe, it muſt not be healed preſently, but it muſt bee kept open with a tent, that it may be healed ſoundly, and throughly: ſo it is here; meditation when it is ſet on, doth launce the ſoule, it launceth the heart of a man, and it will goe downe to the bottome of the belly: When a man ſeeth his ſinne, and weigheth his ſinne, it will goe downe to the bottome ſometime, and when your heart is thus affected doe not heale it too ſoone, but hold the ſoule in that bleſſed frame and diſpoſition: for as meditation doth launce the ſoule, ſo attention doth tent the ſoule; keepe the ſoule therefore

fore ſo troubleſome, and ſorrowfull, that you may be healed, ſoundly, throughly, and comfortably.

I finde this by experience, a City that is beleaguered and wonne, he that hath wonne it, ſets a Garriſon over it, that he may keepe it for ever under: So when the ſoule hath been wonne by the ſtroke of meditation, affecting the heart with ſinne, then ſet a Garriſon over the ſoule and keepe it in awe, ſet a garriſon over the Conſcience, and keepe all down, keepe all under, that it may ſubmit it ſelfe, and that kindly under the ſtroke of the truth, for it were a bleſſed frame, if we could alwayes be ſo in that temper that we are in, when we are firſt humbled for our ſinnes.

Thirdly, the ſoule muſt be ſo far kept to the conſideration of ſinne, that it may ſeeke out for pardon for ſinne. This is a point of marvailous uſe, and you muſt give me leave to be inlarged; becauſe there are many deceits this way, in the ſpirits of a 3.

man: for marke it, this is the cunning of the devill, if it be poſſible, he wil keep a man that he ſhal never ſee, muſe, nor be troubled for ſinne; and therefore he doth plucke him off, and ſends him to company on one ſide, and merriment on the other ſide, that by this meanes he may keepe him from ſerious meditation of the evill: But if it be ſo that God will make a man meditate of his ſinnes, and that the heart of a ſinner is fully reſolved to muſe and ponder, and conſider of his corruptions; If he will pore upon his ſinnes, then he ſhall ſee nothing elſe but ſinne: and thus the devill hath hindred many a poore ſoule from comming unto Chriſt, and from receiving comfort of him; he ſhall now be alwayes poring upon his corruptions, and therfore here lyes the skill of a Chriſtian, not to neglect meditation of pardon by Chriſt, and here is the ſtint of meditation of our ſins, you ſhall thus diſcover it: ſo farre ſee thy ſins, ſo farre be affected with them, ſo farre

farre hold thy minde to them, that they may make thee ſee an abſolute neceſſity of a Chriſt, that they may drive thee to him for ſuccour: here is the maine thing obſervable, and thus farre we may goe, and muſt goe, if ever God intend to doe good to our ſoules: and therefore when thou ſetteſt thy ſelf to muſe and meditate upon thy corruptions, and lay them to thy heart; when thou findeſt thy ſoule to be affected with them, and humbled under them, labour then to ſee an abſolute neceſſitie of a Lord Jeſus Chriſt, and ſo farre ſee them, that they may drive thee, and compell thee to ſeeke unto Chriſt for mercy: and this is all God lookes for, all the Lord requires and cares for in this preparative worke: Therefore take notice of it, ſee thy ſinnes ſo farre as they may make thee meerely looke for a *Chriſt*, and to fall upon the armes of Gods mercy in and through him. For it is not ſorrow for ſinne, nor humiliation, nor faith it ſelfe, that can juſtifie us in it ſelfe, but onely as

they make way for us to a *Christ*, and through him we must receive comfort: for these two be the speciall extreames, that the devill seekes to drive a man into. If a man presume of his owne sufficiencie, and thinkes he is well enough, he will not goe to *Christ*, because he thinkes he stands in no neede of him; and if he despaire of forgiveneſſe by Christ, he will not goe to *Christ* neither; the ground why a sinner despaires, is not by reason of any sin, excepting onely the sin against the holy Ghost; despair is not grounded there, for *Cain* despaired, yet *Manasses* committed greater sinnes then *Cain*, and despaired not; but the soule despaires out of stoutneſſe of heart, because it hath not sufficiencie in it selfe, it will not looke out for helpe and comfort from another: presumption saith, I have sufficiencie in my selfe, and neede not goe unto *Christ*: and despaire saith, I have no sufficiencie, and therefore will not goe to *Christ*: here is the propertie of despaire, to cast away hope, when a man hath

no

no hope that God will helpe him; now all the while the ſoule lookes for ſufficiencie from Chriſt, there is hope, for though our ſinnes be never ſo haynous, that is nothing, all the queſtion is, whether we can hope in *Chriſt*: for if all the ſinnes that ever were, are, or ſhall be committed, ranne into one man, as all Rivers runne into the Sea, *Chriſt* could as eaſily pardon his ſinnes, as ever he pardoned the ſinnes of any Saints in heaven: but here is the ground, when we looke into our ſelves, wee ſee there is no ſufficiencie to comfort us and we will not goe to *Chriſt*, that we may be comforted, and ſo we come to be voyde of hope, and to deſpaire: a deſpairing heart, is a proud ſtubborne heart; becauſe he cannot have what he would of his owne, therefore he will not goe to another to receive it, and ſo ſinkes downe in his ſinnes. And therefore let this be the period and ſtint of meditation, when the ſoule ſo farre ſeeth ſinne, and the puniſhment deſerved by it, that the heart is reſol-

ved that none but Christ can take away these sinnes and the punishments due to them, and is resolved to seeke to Christ, and be beholden to him for all; when it is thus with you, then away to the Lord Jesus Christ, and let this meditation of a mans corruptions be as a Bridge to carry him to Christ, that so he may have salvation, which is promised through him, and shall be bestowed upon all broken hearted sinners: and marke what I say, that soule that will not seeke out to Christ, and will not be beholding to Christ for what hee needs, that soule wants brokennesse of heart: and this stubbornenesse of his ariseth from these grounds.

First, the soule will not goe out, because the heart thinks and presumes it hath no need of Christ, and therefore will not goe, but wee will not meddle with that; for that is proper to carnall men.

1. First, because the heart is not content in good earnest to be ruled by Christ, that he should come and take pos-

poſſeſſion, and doe all in him; therefore if the heart cling to corruption, it will be content that Chriſt ſhould eaſe it, but not that Chriſt ſhould ſanctifie it, and remove that corruption which prevailes over it; when a man is under the ſight of ſinne, hee would faine have God ſhew mercy unto him, and yet he will not pray, nor reade, nor uſe the meanes, but dwels upon the meditation of his ſinnes, and neglects many Ordinances of God, whereby it may receive comfort: this man would have a Chriſt to quiet him, but not to rule him; and this is the reaſon why in theſe caſes the ſoule is never commonly kindly ſtricken; theſe would faine have quiet and comfort; and yet they will not be driven to holy duties, nor be content that Chriſt ſhould governe them; they are content to commit ſinne daily, and would have a pardon preſently.

Againe, here is another deceit of the ſoule of a poore ſinner, he would faine joyne ſomething with Chriſt, for the helping of him in that great 2.

worke of ſalvation, and this I take to be the complaint of ſinners, and ſometimes broken hearted ones too; they dare not goe to expect mercy from the Lord Ieſus. Why? why, becauſe they are unworthy, ſo abominable their lives, ſo wretched their courſes, that they dare not goe to Chriſt, that he may ſhew mercy to them. I reaſon the point thus; Is it becauſe of your unworthineſſe that you dare not goe to Chriſt? ſo then, if you had worthineſſe, this would encourage you for to goe: Why then, you thinke Chriſt is not able alone to helpe you, but you would have your worthineſſe helpe Chriſt to ſave you, and ſo you would joyne with the Lord Ieſus in this great price of Salvation and Redemption: If your ſinnes were but ſmall, and you had ſome worthineſſe, that ſo Chriſt might do ſomething, and your worthineſſe doe ſomething, and ſo you might make up the price betweene you, then you could be content to goe to Chriſt, but otherwiſe you thinke you may

not

not goe to Chriſt, without ſome worthineſſe of your owne. Againe, (belike) you will be beholden to Chriſt, for ſo much mercy, and ſo much grace, and ſo much forgiveneſſe: one of theſe two muſt needs bee the ground of this complaint, either wee would have our owne worthineſſe joyne ſomething with Chriſt, or elſe wee are ſo vile, that wee will not bee beholden to Chriſt for ſo much mercy; but this unworthineſſe indeed is nothing elſe but pride, a man will not be beholden to Chriſt for ſo much mercy, but he will ſhare with Chriſt in the matter of ſalvation, or elſe he will not bee partaker of the great worke of redemption.

Imagin a debtor were in priſon, & a friend ſends to him, what ever the debt be, if he will but come to him, he will pay all; the man returnes this anſwer; If hee had not ſuch a great debt to pay, he would be content to come to him, but the truth is, the debt is ſo great, that hee will not

come to him, nor trouble him: now one of the two muſt needs follow, either he thinks his friend is not able, or willing to pay his debt, or elſe in truth he will not be beholden to him for ſo much, but if the debt were a little one, then hee would make a ſhift to pay ſome, and his friend ſome, and ſo they would make up the debt betweene them: So it is in this caſe, this is that which keepes the heart from laying hold on the promiſe: they thinke they are unworthy to partake thereof, which is nothing but pride of ſpirit: for either they would bring ſomething and ſhare with Chriſt in the worke of redemption, or elſe they will not be beholden to Chriſt for ſo much mercy.

Obj. O, ſaith one, I never had my heart ſo broken and affected with ſin, as ſuch a one hath; and therefore I dare not goe to Chriſt.

Anſ. Ay, but is your ſoule content to goe to Chriſt, and yeeld to him? would you keepe any corruption? is there

there any ſin which you would not have Chriſt come and remove? The ſoule anſwereth, I would be content to reſigne all to the Lord Ieſus Chriſt, but I am not ſo humbled as others are: the ground of this complaint is nothing elſe but ſelfe-confidence in broken heartedneſſe, for the ſoule is not content to have ſo much broken heartedneſſe, as is ſufficient to bring a man to Chriſt, but it would have ſo much as that it might bring a man to Chriſt to help him in the worke of redemption; they thinke it is not enough to have the ſoule ſo humbled, as to ſubmit to the Lord Ieſus Chriſt, but they would have ſo much as they would joyn with Chriſt in this great wor': which is nothing elſe, but carnall confidence. Therefore the concluſion is this: So farre ſee thy ſins, ſo farre meditate upon them, and ſo farre labour to have thy heart affected with thy ſins, that three things may follow.

Firſt, that you may ſee an abſolute neceſſity of Chriſt, and that thou

mayeſt

mayeſt uſe all meanes to ſeeke him, never being quiet till thou findeſt him; let him be thy ayme in every Ordinance thou takeſt in hand; *pray*, yet reſt not in prayer, but in a Saviour that is obtained by it; *heare*, yet reſt not in hearing, but convey to thy ſelfe what is revealed in hearing; receive the Sacraments, but reſt not in them, but ſeeke a Saviour which is there ſigned: this is the very ſtint and pitch of meditation: thus farre draw your hearts to the conſideration of your ſins, that the ſoule may be forced to goe to Chriſt and uſe all meanes to finde him; pray for a Chriſt, heare for a Chriſt, ſee a need of Chriſt, to bleſſe all thy ſervices, and pardon all thy ſins, and then you take a right courſe.

Obj. But you will ſay, our thoughts are dull, and our meditation fraile, and our wants heavie, wee get little ground of our corruptions, but are ever and anon falling into ſinne againe; how ſhall wee come to get the life of meditation, that it may be powerfull in us?

There

There are two ſpeciall helps for this; First, labour to call in the help and aſſiſtance of Conſcience, that meditation may bee more fruitfull and powerfull; Conſcience is a great commander, it is Gods vicegerent and chiefe officer; God is the generall over-ſeer of all the affaires of the world; but Conſcience hath authority to execute Iudgement according to the ſentence God hath revealed, and hath a greater command with the heart, then bare meditation hath; *underſtanding* and *reaſon* are but the underlings of the *will*, they are but ſervants and ſubjects to it, they onely adviſe the *will* what is good, as a ſervant may ſuggeſt to his Maſter what is good, and yet his Maſter may take what he liſt, and refuſe what he pleaſe in this kinde. But *conſcience* hath a greater command, it is ſaid to *accuſe* or *excuſe* a man, it comes with a law and a command, as the Apoſtle ſaith, *If our hearts condemne us*; conſcience makes the heart to yeeld. Looke as it is happily with a perſon in debt, if a man *Anſw.* 1. Rom. 2. 15. 1 Ioh. 3. 20.

man have a Writ out for him, he is not troubled greatly with that, hee will not goe to priſon becauſe of that; nay though hee ſhew it him, yet he will not goe, but if he brings the Sergeant to arreſt him, then hee muſt goe, and then he muſt bee impriſoned whether he will or no: So it is here, meditation brings in the Writ, and ſheweth a man his ſinnes, layeth open all his duties neglected, ſo many hundred duties omitted, ſo many thouſand ſins committed, ſo many prophanations of Sabbaths, ſo many oathes, ſo many blaſphemies; but the ſoule ſaith, What is this to mee? others have ſinned as well as I, and I ſhall doe as well as they; but Conſcience is a Sergeant, and Sergeants doe your office; theſe are your ſins; and as you will anſwer it at the day of judgement, take heed of theſe ſinnes upon paine of everlaſting ruine. When conſcience begins thus to arreſt a man, then the heart comes and gives way to the truth revealed, and conſcience thus ſettles it upon the heart.

The

The ſecond meanes whereby meditation may get power upon the ſoule, is this, wee muſt cry and call for the ſpirit of humiliation and contrition, that God by that bleſſed Spirit of his, which in Scripture is called the ſpirit of bondage, would ſet to his helping hand, and aſſiſt Conſcience his officer, and take the matter into his owne hand; and becauſe there are many rebellious corruptions that oppoſe Gods truth, we muſt call to heaven for helpe, that God would ſeiſe upon the heart, and breake it: A perverſe heart will blinde the Iudgement, and ſay, I will have my ſins though I be damned for them; and when Conſcience comes, and ſaith, I will beare witneſſe againſt you for your pride, and covetouſneſſe, and prophaneneſſe; they reſiſt conſcience: Looke as it is if a Sergeant arreſt a man, he may eſcape his hands, or kill the Sergeant; but if the Sheriffe or the King himſelfe come, and take the priſoner in hand then he muſt goe to priſon whether he will or no; ſo it is here,

here, though a corrupt heart can ſtop Conſcience, ſtay Conſcience, yet there is a commanding power of Gods Spirit; the ſpirit of humiliation: And when God comes from heaven to aide his officer, the heart muſt ſtoope, and be governed. Look as it is with a child that is under government, his father perhaps bids the ſervant correct him, now it is admirable to ſee how the child will taunt with the ſervant, and ſtruggle with him mightily, now when the father heareth this, he ſaith, Give me the rod, and hee tels the child, you would not be whipped, but I will ſcourge you, and he will ſet it home, and plague him ſo much the more, becauſe he reſiſted the ſervant: ſo it is here, the Lord hath revealed his will, and ſent his Miniſters to diſcover your ſins and terrifie your hearts, it is ſtrange to ſee what reſiſtance wee finde; one ſcornes to heare and rebels againſt the Miniſter. Well, how-ever the voice of the Miniſter, or the Word, cannot make the blow fall heavie enough

for

for the time, yet if the Lord take the rod into his own hand, he will make the ſtouteſt ſtomach ſtoope, and the hardeſt heart come in: when the Father takes the rod into his hand, and lets in hell fire, he will ſet it home, take it off who will or can; the Apoſtle cals it the ſpirit of bondage: and obſerve the place, *When the ſpirit of bondage commeth, then commeth feare:* The ſpirit of bondage is ſaid to be the ſpirit of feare, as who ſhould ſay, The Lord ſheweth a man his bondage by the Almighty power of his Spirit, and will make the ſoule feele it, and ſtoope unto it. In *Iob* the Lord doth *ſhew unto men their works, and then he commands them to returne, he openeth their eare to diſcipline* (ſaith the text) *and commandeth that they returne from iniquity, he openeth the eye, and maketh a man ſee his ſinnes*, and then he commands the heart to returne whether it will or no. When the Lord doth ſhew unto man his ſinnes, and holds him to his ſins, that he cannot looke off them, this is the work of the ſpirit of bon-

Rom. 8. 15.

Iob 36. 8. 10.

dage:

dage: when Conſcience hath done his duty, and yet his mouth is ſtopped, then the Lord himſelfe comes; and how ever the Word by the mouth of the Miniſtery could not prevaile, yet God will ſet the ſunlight of his ſpirit to your ſoules, and then you ſhall ſee your ſinnes, and ſtoope under them. When a man would cut off the ſenſe of ſinne, yet where-ever he is, and what ever he doth, the Lord preſents his ſinnes to him; when he goeth in the way, he reades his ſinnes in the paths, when he is at meate, his ſinnes are before him, when he goeth to lye downe, he goeth to reade his ſins on the teaſter of his bed, This is thy covetouſneſſe, and thy pride, and for theſe thou ſhalt be plagued; Looke upon theſe ſins, they are thine owne, and thou haſt deſerved puniſhments to be inflicted upon thee for them: Thus we ſee the grounds how meditation muſt be raiſed: Wee ſee how wee may bring meditation home to the heart; wee ſee how alſo we may get the life and power of meditation.

I thought to have propounded an example, that you may ſee the practiſe of the truth delivered: as imagine it were the ſin of the oppoſing of the Word, I would breake my ſoule withall; firſt, by meditation caſt the compaſſe of this ſinne, looke into the Word, and ſee whatſoever the Word hath revealed of this ſin: The text ſaith, by this meanes the anger of the Lord is marvailouſly provoked, in ſo much that *hee will laugh at the deſtruction of ſuch.* Nay, PROV. 1.26 by this meanes Chriſt himſelfe is deſpiſed; nay our condemnation is hereby ſealed, irrecoverably, 2 *Chro.* 36. 16. the text ſaith, *They deſpiſed Gods word, till the wrath of the Lord aroſe, and there was no remedy.* Nay, hereby wee aggravate our condemnation. For Chriſt ſaith, *Mat.* 11. 22. *Woe be to thee Bethſaida: Woe bee to thee Chorazin, for if the mighty workes which have beene done in thee had beene done in Tyre and Sidon, they would have repented in duſt and aſhes: But it ſhall be eaſier for Tyre and Sidon in the day of judgement, then for thee.*

Nay,

Nay, the Author to the *Hebrewes* ſaith, 2. 3. *How ſhall we eſcape if wee neglect ſo great ſalvation?* The caſe of ſuch a man is deſperate: how ſhall we eſcape? Thus you ſee the reach how farre this ſinne goeth, gather up all then, and tell your hearts of this, when they rebell and oppoſe the word of God; How dare I do this? what, provoke God ſo farre as to laugh at my deſtruction? what, deſpiſe Chriſt and his Spirit; nay make my caſe irrecoverable, and aggravate my condemnation? but if the heart will not ſtoope under this, then call for Conſcience; Conſcience, to your charge, and then Conſcience comes and chargeth the ſoule on paine of everlaſting condemnation to heare and to be humbled; And if this will not doe, intreat the Lord to take the rod into his owne hand, and bring theſe truths home unto the ſoule, that it may never bee quieted till it bee humbled: this is the courſe I would have you take, to bring the truth home to your ſoules. When the Miniſter hath done his Sermon,

then

then your worke begins, you muſt heare all the weeke long: he that never meditates of his ſinnes, is never like to be broken hearted for his ſinnes: take notice of this, The text ſaith of theſe converts, *They were pricked in their hearts.*

This clauſe of the verſe diſcovers unto us, that which brings in this ſhiveredneſſe and contrition of ſpirit, which the Lord calls for at the hands of his ſervants: Now give me leave to make way for my ſelfe, by opening of the words, that having taken away all the vayle from them, you may more clearely ſee the truth delivered.

Firſt, let me ſhew you what this *piercing* or *pricking* of heart is.

Secondly, what is meant by *heart*. You muſt know, that ſound ſorrow, or ſorrow ſoundly ſet on, is here meant by *pricking*, and this word *pricking* reſembles ſorrow in three degrees: For the Word in the originall imports not onely a bare *pricking*, but a *ſearching quite through*; and we have no word in our Engliſh tongue

tongue to anſwere the ſame word, but onely a ſhiveredneſſe of the ſoule all to peeces. I ſay there are three things wherein *pricking* reſembles ſorrow. Firſt, the body cannot be pricked, but there muſt be ſome paine, ſome griefe, ſome trouble wrought by it, and accompanying of it. Secondly, it is the ſeparation of one part from another, as the naturall Philoſophers conceive, and as the Phyſitian gives us to underſtand, it is the ſundering of two parts. Thirdly, the parts being thus pricked, there is the letting of it out, and if any blood or water be in that part thus pricked; ſo anſwerably in this ſound ſorrow in heart, there are three things; I meane in that ſorrow which is ſet home by the Almighty: Firſt, there is a great griefe and vexation of Soule: Secondly, by reaſon of the burthen that lyeth upon the heart, that curſed knot, and union, and combination betweene ſinne and the ſoule, comes in ſome meaſure to be ſevered and parted; the ſoule being thus grieved with the ſinne,

ſinne, is content to be ſevered from it: this is the thing wee aime at: Thirdly, this knot of corruption being looſened, and this cloſure being broken, and the ſouldring betweene ſinne and the ſoule being removed, there is now a paſſage for the letting out of all theſe corruptions, that the heart may be taken from under the power of ſinne, and be ſubject to the power and guidance of God. This is the true nature of ſorrow. And by the way, conſider this, unleſſe the Lord ſhould thus wound and vex the ſoule, the heart that prizeth corruption as a God (as every naturall man doth) would never be ſevered from it; did the ſoule ſee onely the delight in ſinne, it would never part from it; and therefore God is forced to make us feele this, that we may be ſevered from our ſinnes, and be ſubject to him in all obedience.

Secondly, what is meant by *heart*; not to tyre you with any matter of ſignification, this Word implyeth two things eſpecially, which concernes our purpoſe, the firſt is maine-

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ly intended; it is not the naturall part of a man which is in the middeſt of the body, that is, a fleſhly heart; but it is the will it ſelfe, and that ability of ſoule, whereby the heart ſaith, I will have this, and I will not have that. As the underſtanding is ſetled in the head, and keepes his ſentinell there, ſo the will is ſeated in the heart, when it comes to taking or refuſing, this is the office of the will, and it diſcovers his act there; As our Saviour ſaith, *Where your treaſure is, there will your hearts be alſo:* And (as the Apoſtle ſaith) *a man confeſſeth with his mouth, and beleeveth with his heart:* So then they were not onely pricked as with a pin, but this ſorrow ſeiſeth upon the ſoule, and pierceth unto the very will: it was not outward overly ſorrow, but that which went to the very roote, and entred into the very heart.

Mat. 6. 21.

By all which we may ſee, that ſinnes unpardoned are of a piercing nature, they gaſh and wound the ſoule and conſcience of tranſgreſſours. And

And this me thinkes ſhould take off the imagination of thoſe that thinke there is no delight, but in ſinfull courſes; they are much deceived: there is no gall but in ſinne, and there is no ſorrow but from ſin, and ſinne onely imputed made our Saviour to buckle under it. *Davids* heart was cruſhed with it. And the Apoſtle ſaith, *All the creatures groane under it*, the earth groanes under ſinners, and is willing to vomit them up, it is a burden to the ſunne to give light to the adulterer to ſee his *harlot*, and it is a burden to the ayre to give breathing to a blaſphemer, that belcheth out his *oathes* againſt the God of heaven; nay it is that which ſinkes the damned into the bottomleſſe pit, it is ſuch as *Judas* had rather hang himſelfe then endure the horrour of *Conſcience* for it: let this therefore daſh the fooliſh conceite of them which thinke there is no paſtime but in ſinne, how ever men glory in ſinne, and take delight in ſucking the pleaſure of ſinne; yet the end will bee bit-

Vſe.

Pſal. 22. 1
Pſal. 40.
Rom. 8. 19.

bitterneſſe, their ſweete meate will have a ſower ſauce, and thoſe ſinnes which are ſo ſweete, will eate out all comfort from their ſoules, from everlaſting to everlaſting. *They were pricked in their hearts.*

So that the maine point which fits our ayme, is this ſound ſorrow, piercing of the ſoule of thoſe that are affected with it, they were not onely pricked in their eyes to weepe for their ſinnes, and to ſay they would doe ſo no more: The adulterer is not onely pricked in his eye, that he ſhould ſee his adulterous queane, but it goeth further, and ſinketh into his very ſoule, and piercеth through his very heart: It is with ſorrow that hath any ſubſtance in it, as it was with the repentance of *Ninivie*, not onely the ordinary and refuſe ſort of people forſooke their ſinnes, but even the King himſelf came from his throne, and ſate in duſt and aſhes; yea, the Nobles and other Subjects, and the very beaſts of the field did faſt. So it is comparatively with this ſorrow,

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it is not onely for the tongue to talke of ſinnes; and the eye to weepe for his ſinnes; but even the Queene of the ſoule, *the Will it ſelfe*, puts on ſack-cloath, and the heart, and all the affections, as ſo many ſubjects follow after: It breakes out into the eye, and the frame of the heart ſhakes with it, and the knees knocke together, and the hands grow feeble; it is not, O Lord bee merciſull unto us, and ſo be gone: But it muſt goe to your hearts; and you may weepe out your eyes, and cry your ſinnes at the market croſſe, if you have not put off the will and affection of ſinning, as well as the tongue of ſinning: the nature of this ſorrow is marvailous ſtrange: *David* ſaith, *Make me to heare of joy and gladneſſe, that the bones which thou haſt broken may rejoyce.* This ſorrow that did ſeiſe upon *David*, was not ſleight, but it breakes all the bones, which are the maine pillars and props of nature; the burthen was ſo heavie and ſo great, that it made all the ſtrength that was in him to

Pſal. 51. 8.

Pſal. 34. 20. ſhake. And in another Pſalme, *My moiſture is turned into the drought of Summer:* This ſorrow went ſo deep into his ſoule, that it did not onely take away his outward refreſhing, but it tooke away all the moiſt humors, the inward juyce, the very oyle of life. It is admirable which the Propht *Hoſea* ſaith, *I will meete* Hoſ. 13. 8. *them as a Beare robbed of her whelpes, and will rend the kall of their hearts.* You muſt not thinke to have a whip and away, but the Lord will breake the very kall of thoſe proud hearts of yours, rather then he will ſuffer ſinne to dwell in you where his throne ſhould be: And hence it is, that this ſorrow ſinkes many. Did you never ſee a ſoule in diſtreſſe of Conſcience? he is all turned to duſt and aſhes, this ſorrow goeth to the quicke, it is not a little touch and away, but it breaketh the heart inwardly.

For the opening of this point, let me diſcover theſe particulars: Firſt, how the Lord workes this ſorrow, and how it is brought into the ſoule.

Second-

Secondly, I will ſhew you the behaviour of the ſoule when it is thus pierced, and this will ſhew the ſoundneſſe. Thirdly, I will ſhew ſome reaſon why it muſt be ſo. Fourthly, I will anſwer ſome queſtions. Fiftly, make ſome uſes, and therein lay downe ſome ends how we may helpe forward this worke when it is begun.

For the firſt, I know God deales ſometimes openly, and ſometimes more ſecretly: But for the firſt, how this pricking comes into the ſoule, and how the Lord ſtabs the ſoule, and makes at a man to thruſt him through. This diſcovers it ſelfe in three particulars. Firſt, the Lord commonly and uſually lets in a kinde of amazement into the minde of a ſinner, and a kind of gaſtering: As it is with a ſudden blow upon the head, if it comes with ſome violence it dazells a man, that hee knowes not where he is; Juſt ſo it is generally with the ſoule, the Lord lets in ſome flaſhes of his wrath, and darts in ſome evidences of his

truth into the heart of a man, the hammer of Gods Law layeth a ſudden blow upon the heart, and this diſcovers the vile nature of ſinne; as when a drunkard is drunke to day, and will be ſo to morrow; and the Miniſter preacheth againſt that ſin, and yet he will be drunke ſtill; and the blaſphemer ſaith, Come let's ſweare the Miniſter out of the Pulpit; now it may be the Lord lets in ſome ſudden truth, that unmaskes the ſoule, and drives him to a ſudden amaze, that now he ſees his corruptions to be otherwiſe then ever he did; commonly he doth not yet ſee the evill of ſinne, but he is driven to a ſtand and a pawſe, and he doth not know what to ſay of himſelfe, nor what to thinke of his ſinne; there is a kind of tumult in his thoughts, and a confuſed cumber, he knowes not what to make of himſelfe, and he goeth away in a kinde of confuſed diſtemper: thus it was with *Paul* when he was running along to *Damaſcus*, and had gotten a luſty Steede to make haſte, ſuddenly

denly there did ſhine a light from heaven, and he heard a voyce from heaven ſaying unto him; *Saul, Saul, why perſecuteſt thou me?* He marvailed at the matter, and yet he did not know what the matter was, and therefore he ſaith, *Who art thou Lord? What wouldſt thou have me to doe?*

As it was with *Saul*, ſo it is moſt commonly with us all; it may bee a poore man drops into the Church, and the Lord lets in a light, and the Lord doth compaſſe him about with ſome threatnings of the Law, and ſhewes him the nature of ſinne, and the damnation that comes by it, and thereupon his thoughts begin to hurry in one upon another, and he retires home, and thinkes thus with himſelfe, Surely the Preacher ſpake ſtrange things to day, if all be true that he ſpake, then certainely my condition is naught, ſurely there is more in ſinne then ever I thought of; I did alwayes thinke that ſuch ſinnes as were groſſe, and puniſhable by the Law of man, were abominable,

and God was incenſed againſt them: but what? will every wicked thought ſinke the ſoule into hell, unleſſe God pardon it? and is God ſo juſt, and ſo ſevere, and will he puniſh all ſinners? and muſt I anſwer for all my petty oathes? If I ſhall be condemned for my words, and thoughts, it is a ſtrange thing: well, I will enquire further of the matter, it is marvailous hard if it be true. Many a man hath beene thus, and goeth no further for the preſent.

Well then; Secondly, he reſolves to heare the Miniſter againe, and he falls to reading and conferring with others, to try if it be ſo as the Miniſter before revealed unto him, and commonly he goeth to heare the ſame Minister againe, and by this meanes, what with hearing, and reading, and conferring, hee ſeeth the thing he doubted of is too certaine, and that the thing he queſtioned before, is without all doubt: the Law is juſt, the Word is plaine, if God be true, this is true,

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The wages of ſinne is death; Yea of every ſinfull thought: and, *He that beleeveth not is condemned already*: ſo that now the ſinner begins to conſider, that the condemnation threatned ſleepes not, and that God hath him in chaſe, and that puniſhment that God threatens, ſhall be executed upon him ſooner or later: thus the ſoule from a generall amazement, comes to ſee that it is ſo, and by this meanes he is ſurpriſed with a ſudden feare of ſpirit in expectation and ſuſpition of what is diſcovered, leſt God ſhould lay it upon him, inſomuch that the ſoule ſaith, What if God ſhould damne me? God may doe it: and what if God ſhould execute his vengeance upon me? the ſoule feareth that the evill diſcovered will fall upon him, the nature of his feare is this, hee knoweth there is cauſe of feare, and he cannot beare the evils when it is come. He ſaith, I am a ſinfull wretch, and God may damne mee for ought I know, and what if God ſhould dame me? this is the reaſon

Rom. 8.15. of thoſe phraſes of Scripture. *We have not received the Spirit of bondage to feare againe*: the Spirit ſhewes our bondage, and thence comes this feare.

2 Tim. 1. 7. Hence it is that the Apoſtle ſaith, *God hath not given us the ſpirit of feare:* that is, the ſpirit of *bondage* that workes feare; and therefore the Lord ſaith by *Moſes, Thy life ſhall hang in doubt before thee, and thou ſhalt feare day and night; thou ſhalt have no aſſurance of thy life.* It is with a ſoule in this feare, as it was with *Belſhazzar* when he commanded the cups to be brought out of the houſe of the Lord, that he and his Nobles, and concubines might quaffe in them and brave againſt the God of Iſrael: then came a hand writing againſt him on the wall, and when he ſaw it, his thoughts troubled him, and his face began to gather paleneſſe, and his knees knocked one againſt another, as if he ſhould ſay, Surely there is ſome ſtrange evill appointed for me, and with that his heart began to tremble and ſhake; Juſt ſo it is with

with this feare, he that runs ryot in the way of wickedneſſe, and thinks to deſpiſe Gods Spirit, and to hate the Lord Almighty, and reſiſt the worke of his grace, and ſaith within himſelfe, Let us goe and heare the Miniſter, that we may cavill at him, and perſecute him.

Now it may be there comes this feare and hand-writing againſt him; and who knows but that it may be thus with thee, whoſoever thou art? for this is a note of the child of the devill, to hate Gods ſervants and Miniſters. Now when a wicked man heares this, he ſaith, The word of God was profeſly ſpoken againſt me, theſe are my ſins, and theſe are the Judgements and plagues threatned againſt them, and therefore why may not I be damned? and why may not I be plagued? and thus his heart is full of feare, and he begins to reaſon with himſelfe; Is this the nature of ſinne? and are theſe the Judgements of God denounced againſt ſinfull creatures? why then, what if God ſhould lay theſe Judge-

ments

ments upon my ſoule? and who knoweth but God will doe ſo to me this day? hee may pluck me out of the land of the living; I am ſure my ſinnes are ſuch, and Gods Judgements are ſuch threatned againſt them, and therefore why may not this be? and when he goeth to bed he reaſoneth thus; what if I never riſe more? and when he goeth from home, what if I never returne more? and God may take mee with my meat in my mouth, and caſt mee downe into hell fire for ever. The ſoule being in this eſtate, and the heart being thus peſtered and plagued with the feare of Gods wrath that followeth a man like a Jailor, he is hindered ſtill that he cannot ſin ſo freely, but ſtill the wrath of God purſueth him, and ſaith, Do you not feare that God may take you away in the act of ſinning, and in the midſt of your chambring and wantonneſſe? The heart being thus peſtered with this feare, it is not able to endure it, hee labours to drive away this trouble and dread from his minde,

minde, and ſtill he thinks God is againſt him, and he heares ſome behind him, ſaying, Thou muſt come to judgement and be plagued: Now the ſoule labours to drinke away, and play away this Sorrow. Another man haply that was a prodigall before, riſeth now early, and will be exceedingly buſied about his occaſions all the day long, that theſe things may take up his minde; and the reaſon is, there lyeth ſomething at the heart, and hee cannot tell which way to drive away his feare, but he labours all in vaine: For this is to make up wals with untempered morter, which will preſently fall downe; it is as much as a man ſhould labour to eaſe himſelfe of ſin by ſinning, to give a man cold drink in a hot burning Feaver.

Thirdly, the Lord purſueth the ſoule, and when the heart cannot be rid of this feare, the Lord begins to let fly againſt the ſoule of a ſinner, and diſcharges that evill upon him which was formerly feared, and affliction enters into the heart. The

nature

nature of feare is to feare an evill to come: now the Lord makes the ſoule to ſee, that it is not onely great drunkards and adulterers that are threatned, but every ſinfull thought and idle word.

The ſoule would faine have driven away this feare, but the Lord will not let him, but ſaith, Theſe curſes ſhall kindle upon thee, and ſhall continue for ever to thy perdition. And hence comes this ſorrow, the Lord lets in ſome vein of his vengeance, and ſome ſecret diſpleaſure of his, and makes ſinne to ſtab the ſoule, and then the curſe lyeth upon him, and the Lord as it were kindles the fire of his wrath upon him really, and makes him ſee this is that which he feared. Now his conſcience is all on a flame within him, and he ſaith to himſelfe, Thou haſt ſinned and offended a juſt God, and therefore thou muſt be damned, and to hell thou muſt goe: This is the particular ſeiſing of the curſe upon a ſinfull ſoule; for this is the nature of true ſorrow, if evill bee to

come,

come, wee feare it, if evill be upon us, we grieve and ſorrow for it; herein is the greateſt worke of all, and the Lord deales diverſly as he ſeeth fit; ſpecially theſe three wayes.

Firſt, if God have a purpoſe to civilize a man, he will lay his ſorrow as a fetter upon him; he onely meanes to civilize him, and knocke off his fingers from baſe courſes, as we have knowne ſome in our dayes; many deſperate perſecutors of Gods people, God caſts this ſorrow into their hearts, and then they ſay, they will perſecute Gods people no more; haply they are naught ſtill, but God confines them: firſt, God onely rips the skin a little, and layeth ſome ſmall blow upon him: but if a man have beene rude and a great ryoter, the Lord begins to ſerve a Writ upon him; and ſaith, Thou art the man, to thee be it ſpoken, thy ſins are weighed, and thou art found too light, heaven and ſalvation is departed from thee, thy ſorrow is begun here, never to have end hereafter, but thou muſt continue in endleſſe

leſſe torments : thou haſt continued in ſinne, and therefore expect the fierce anger of the Lord to be upon thee for ever; ſo that now the ſoule ſeeth the flaſhes of hell, and Gods wrath upon the ſoule, and the terrors of hell lay hold upon the heart, and he confeſſeth he is ſo, and hee hath done ſo, and therefore he is a poore damned creature, and then the ſoule labours to welter it, and it may bee his conſcience will bee deluded by ſome carnall Miniſter that makes the way broader then it is, and bids him goe and drinke, and play, and worke away his ſorrow ; or elſe it may be, he ſtops the mouth of conſcience with ſome outward performances : it may be his conſcience ſaith, Thou haſt committed theſe and theſe ſinnes, and thou wilt bee damned for them; And then he entreats conſcience to bee quiet and hold his peace, and he will pray in his family, & heare Sermons, and take up ſome good courſes; and thus he takes up a quiet civill courſe, and ſtayeth here a while, and at laſt comes

comes to nothing.

But ſecondly, if God intends to doe good to a man, hee will not let him goe thus, and fall to a civill courſe: When a man begins to colour over his old ſinnes, and God hath broken his teeth, that he cannor worry as formerly, but yet there is no power in him; if the Lord love that ſoule, he will much the more clearely reveale his ſins unto him: God will pluck away all his chambering and wantonneſſe, all his pride and peeviſhneſſe, and pull off his vizard, and ſhew him all his ſins, and purſue him; therefore as before God entred the blow, ſo now he followes it home. And hence it is that *Iob* ſaith, *The arrowes of the Almighty ſticke faſt in me, and the venome thereof drinks up my ſpirits, and the terrors of the Almighty encampe themſelves againſt me every way.*

And as *David* ſaith, *Thou keepeſt my eyes waking, and my ſinnes are ever before me.* If God love a ſinner, and meane to doe good to him; he will not let him looke off his ſinne; the Lord

Lord will ferret him from his denne, and from his baſe courſes and practiſes: He will be with you in all your ſtealing and pilfering, and in all your curſed devices, if you belong to him hee will not give you over.

And in another place *Iob* ſaith, Iob 7.19 *How long wilt thou not depart from me, nor let me alone till I ſwallow downe my ſpittle?* You had better a great deale now have your hearts humbled and broken, and ſee your ſins, then to ſee them when there is no remedy.

And in another place the holy Iob 9.18 man *Iob* ſaith, *Thou wilt not ſuffer me to take in my breath, but filleſt me with bitterneſſe.* Your eyes have beholden vanity, and therefore now you ſhall ſee the Lords wrath againſt you for your ſinnes; and you have breathed out your venome againſt the Lord of heaven, therefore now hee will fill your ſoules with indignation, in ſo much that yee ſhall breath in his wrath, as ye have breathed out your oathes againſt him: you have filled the Lords eyes and eares with your abomi-

abominations, and the Lord of heaven ſhal fill you anſwerably with his wrath.

And in another place *Iob* ſaith, *Wilt thou breake a dry leafe toſſed to and fro?* And yet the Lord brake him: Now the ſoule ſeeth all the evill, and the Lord purſueth him, and ſets conſcience a worke to the full. Conſider that of the Apoſtle, *That all thoſe might be damned which beleeved not the truth, but had pleaſure in unrighteouſneſſe:* Even all of them. What, ſhall no great ones be ſaved? No, nor you little ones neither; all that lay not hold upon Chriſt, but have pleaſure in unrighteouſneſſe, not onely great ones, and ſuch as are abominably prophane, but even all that had pleaſure in wickedneſſe. Now Conſcience ſaith, Doeſt not thou know that thou art one of them that have had pleaſure in unrighteouſneſſe, therefore away thou muſt goe, and thou ſhalt be damned? Now the ſoule ſhakes, and is driven beyond it ſelfe, and would utterly faint, but that the Lord upholds it with

one

one hand, as he beats it downe with the other; he thinks that every thing is againſt him, and the fire burnes to conſume him, and hee thinks the ayre will poyſon him, Conſcience flies in his face, and he thinks hell mouth is open to receive him, and the wrath of God hangs over his head, and if God ſhould take away his life, he ſhould tumble head-long downe to hell.

Now the ſoule is beyond all ſhift; when it is day he wiſheth it were night, and when it is night, he wiſheth it were day; the wrath of God followeth him whereſoever he goeth, and the ſoule would faine be rid of this, but hee cannot; and yet all the while the ſoule is not heavy and ſorrowfull for ſinne; he is burdened, and could be content to throw away the puniſhment and horror of ſinne, but not the ſweet of ſinne: as it is with a child that takes a live coale in his hand, thinking to play with it, when he feeles fire in it, he throwes it away; hee doth not throw it away, becauſe it is black,

black, but becauſe it burnes him: So it is here: A ſinfull wretch will throw away his ſinne, becauſe of the wrath of God that is due to him for it, and the drunkard will be drunke no more; but if he might have his queanes and his pots without any puniſhment or trouble, hee would have them with all his heart, he loves the black and ſweet of ſinne well enough, but he loves not the plague of ſin.

Fooliſh people (ſaith the *Prophet*) *are plagued for their ſinnes.* If thou roareſt for diſquiet of heart, and thy bones are broken, it is becauſe of thy ſin: thy pride, and drunkenneſſe and uncleaneneſſe, brought this upon thee; If thou wilt bee eaſed of the plague, throw away thy corruptions, if you would have the effect removed, then take away the cauſe.

There are two things in ſin which make a man ſorrowfull; firſt, ſinne it ſelfe that doth defile a man, and ſeparate him from God. Secondly, the puniſhment of ſinne. Now the ſinner lookes either ſo farre at ſin as it

it cauſeth puniſhment, or as it ſepa-
rates from God.

Haply a ſinner will come to this, he wil be content to carry his heart, and that furiouſly againſt ſinne, becauſe it brings Iudgements and plagues; But thus farre a hypocrite may goe, a *Iudas*, a *Cain*, a *Saul*: *Cain* could ſay his ſins were greater then could be forgiven; becauſe hee had killed his brother: but he could never ſee his ſin ſo vile, becauſe it did ſeparate him from God.

Now in the third place, if the Lord purpoſe to doe good to the ſoule, he will not ſuffer him to bee quiet here, but he openeth the eye of the ſoul further, and makes him ſorrow, not becauſe it is a great and ſhamefull ſinne, but the Lord ſaith to the ſoule, Even the leaſt ſinne makes a ſeparation betweene mee and thee; and the heart begins to reaſon thus: Lord, is this true? is this the ſmart of ſinne? and is this the vile nature of ſin? O Lord! how odious are theſe abominations that cauſe this evill! and though they had

not

not cauſed this evill, yet this is worſe then the evill ; that they make a ſeparation betweene God and my ſoule. Good Lord! why was I born? and why came I into this world? why did God continue me here, and all the meanes of grace for my good, and all the comforts of this life, whereby my courſe might bee maintained and made leſſe tedious? what if I did want this horrour of heart, and had all the eaſe in the world? and what if I might be free from all miſery on earth? what were this, ſo long as I had ſinne in my ſoule, that makes a ſeparation betweene God and my ſoule? I was made to be one with God, and to have communion with God, and to obey his Commandements, but I have departed from God by ſinne, and departed from his Commandements.

A godleſſe and a graceleſſe man is a miſerable man, though he were never plagued at all; I was made to honour God, and I have done nothing elſe but diſhonored him: I was made

made to ſubject my ſelfe to the good will of God, but I have withdrawne my ſelfe from his will; and this is my miſery and my plague; If I had beene in hell, and had not had ſinne, I had beene a happy man; and though I had beene in heaven and had had ſin, I had beene a miſerable man; becauſe it makes a ſeparation betweene me and my God.

Nay, the ſinner ſtill thus pleads with himſelfe, What is this to mee that I am rich and miſerable, honourable and damned, to have quiet, and eaſe here, and a benummed conſcience, and ſo in the end to bee throwne among the devils?

If I had all the eaſe, wealth, honours and friends in the world, ſo long as I have this vile heart I could not be a happy man.

If you were never pierced for your ſinnes, your condition is woful, you ſhall have enough of it one day: you that are never troubled for your ſinnes, but goe on ſmoothly, know this, I charge you in the name of the Lord Ieſus Chriſt, though you had

had all the eaſe and pleaſures in the world, ſo long as you have theſe proud, ſturdy, unfaithfull hearts, you are as miſerable creatures as ever breathed upon the face of the earth.

Thus the heart complaines as ſometimes the lamenting Church did, *Woe to us that we have ſinned*, not becauſe we have deſerved plagues, but becauſe we have ſinned; Woe to us, for the God of grace is gone from us, and the God of mercy is gone from us, becauſe wee have ſinned; and the God of bleſſedneſſe is gone from us, becauſe we have walked in curſed wayes. Hold here, and then your ſorrow goeth right; if the ſoule can ſay, Though I have no horrour of heart, yet if I have this ſinfull heart, I am a miſerable man.

Sometimes God deales thus punctually with a man; firſt, he drives him to an amazement; Secondly, he workes in him marvailous feare of evill that is to come; Thirdly, he poſſeſſeth the ſoule with the feeling of the evill, and ſo forth, as in the former particulars, but yet is bound

to no time, and therefore wee muſt not limit the holy One of Iſrael: it is true, the Lord may preſſe in upon the ſoule, and worke all this on the ſudden, but yet experience hath proved, and reaſon will confirme it, when God works never ſo ſuddenly, hee affecteth the ſoule: thus when a poore ſoule commeth into the congregation, he layeth ſome truth upon him, that is new and terrible, ſo that the ſoule dare not deny it, nor yet fully reſiſt it, but is in a maze, and by and by it may be the Lord opens his eyes, and awakens his conſcience, and makes that more evident to the ſoule, and ſo immediately arreſts the ſoule, and then ſorrow fals in amaine upon it; and the heart thinks God meant his courſes, & the Miniſter ſpake againſt him; and hee muſt goe downe to hell ſuddenly; ſo that ſometimes the ſinner cries out in the congregation, and though he containe himſelfe for a time, yet he buckles under the burthen; all this may be done at one Sermon, in one doctrine, or in one part of an uſe; but

but uſually this is Gods manner of working.

How doth the ſoule behave it ſelfe under this ſorrow? *Obj.*

I anſwer, the heart is moſt of all weary of the burthen of ſinne, as it is ſinne, and thinks it the greateſt burthen in the world: as a man that hath a great burthen on his backe wrincheth this way and that way, and if he cannot remove it, yet hee will eaſe it; ſo the heart uſeth all meanes, and taketh all courſes, that if it were poſſible, it may caſt off and eaſe it ſelfe of the vileneſſe of ſinne, and plague of ſinne. This weariſomneſſe of the ſoule, which followeth the weight of ſinne, makes it ſelfe knowne in theſe three particulars. *Anſ.* 1.

Firſt, his eye is ever upon it, his mouth is ever ſpeaking of it, and hee is alwaies complaining againſt it, and he is readily content to take ſhame to himſelfe for it. If a man have a ſore place in his body, his eye, and his finger will ever be upon it; ſo it is with the ſoule; As the

people when they apprehended the hideous wrath of God againſt them, they entreated *Samuel* to pray for them, for (ſay they) *We have added to all our ſinnes this ſpecially, in asking us a King.*

1 Sam. 12 19.

As it is with a man that hath the ſtone in the reines, or ſome ſtitch in his ſide, or where ever his paine or trouble is, there he complaines moſt; and when the Phyſitian comes to feele on his body, he ſaith, Is it here? No ſaith he: It is here: and when he commeth to the right place, he ſaith, There it is, cut there, and launce there: So it is with a man that is ſtung with the vile nature of ſinne, when he comes to complaine of ſin, hee doth not altogether complaine of his horrour, nor of death; but he ſaith, Oh! that chambring and wantonneſſe, that pride, and ſtubborneneſſe, and rebellion of heart: Oh! that rioting, and malice againſt the Saints of God: The ſoule ſeeth this, and complaines of it, and takes ſhame to himſelfe for it; as *Paul* deales with himſelfe: which argues

a heart truly weary of corruption. I was a perſecutor, and a blaſphemer, and the like; and I was received to mercy; he doth not ſay, I was in horrour, or in trouble, but I was a perſecutor: he doth not ſay, I was thus and thus plagued, but I was an injurious perſon to Gods Church, there he was weary, and there hee would be eaſed, if it were poſſible. Let all vile wretches tremble at it, for God hath enough for all *Pharaohs* and *Nimrods*.

Away therefore with all theſe Lapwing cries and complaints; it is the nature of that bird to cry and flutter moſt when ſhee is fartheſt from her neſt, becauſe by this meanes ſhe would cozen paſſengers, and ſave her young ones: So it is with an hypocrite, hee will complaine a great way off of his ſin, and have ſome ſecret turning. It is admirable to ſee how hard it is for a man to lay open his ſinnes before God, it is a ſigne that he is never weary of ſin, that he is not willing truly to confeſſe his ſinne, when hee

is lawfully called to it, and when he pretends it: it is true ſometimes God will accept of a confeſſion made to him in ſecret, if it be in truth; but when God will have a man unbowell himſelfe, and all his abominations, and when a man commeth and deſires comfort in this kinde, then for a man to cover his ſin, and to complaine a farre off of ſome ordinary corruption, which every poore child of God is troubled with, and that particular luſt whereof he is guilty, for ſhame he is not willing to acknowledge; this argueth that the heart is naught, and never found this wearſomneſſe of ſin: I know that the beſt heart under heaven wil have many windings and turnings; but the Lord will never leave the heart in this caſe, till hee come to deale plainly; and ſay, Theſe are my ſinnes, and this is my uncleanneſſe, and this is my ſecret theſt, and thus he openeth himſelfe at large, to that man whom God hath appointed for that end: but ſome are content to confeſſe and complaine of their ſins

when

when God hath them upon the rack, as *Iudas* did; but marke, his puniſhment is the greateſt cauſe of his complaint, and hell is his greateſt feare, he is weary of ſinne, becauſe of the plague and puniſhment due to it, but he never regards the vileneſſe of ſinne in this reſpect, becauſe it makes a ſeparation betweene God and his ſoule. Secondly, as the ſoule complaines of the vile nature of ſin, and deſires to have his face covered with ſhame, for it is ſo in the ſecond place; it will never meddle with, nor give way to any thing that is ſinfull, ſo farre as it is revealed, ſo to be ſetting aſide ſuddaine paſſions, and violent temptations; but when a man is come to himſelfe againe, his conſcience is awakened; this is ſure, the ſoule will not dare to tamper with any thing that is ſinfull: Why? becauſe it hath beene wearied with the burthen of it before. It is the practiſe of the lamenting Church in *Hoſea*; *Aſhur ſhall not ſave us, wee will not ride on horſes, neither will wee ſay to the workes of our* Hoſ. 14. 3

hands, Ye are our Gods : for with thee the fatherleſſe finde mercy. That is, we will meddle no more with any thing that is ſinfull, whereby we have diſhonoured God heretofore, for they had truſted in their horſes, and made Idols; and relied upon them, but now they caſt them cleane off.

The reaſon is, becauſe when the ſoule ſeeth ſinne as it is ſinne, and that it is a burthen to the ſoule, and the heart is now weary of it, it will lay no more weight upon it, becauſe now the heart is weary enough already. The blaſphemer feares an oath, and the adulterer ſhakes to ſee his queane, and he trembles to ſee the place where his abominations have beene committed, and now his heart loathes all theſe. If a man hath beene once at deaths doore by drinking deadly poyſon, he will never taſte of it more; Nay, he will not endure the ſight of that cup, hee will rather fare hardly, and rather ſtarve then eate and drinke that which ſhall kill him; ſo (ſaith the ſoule)

ſoule) it is ſinne that hath made a ſeparation betweene me and my God, this pride or this uncleanneſſe, had beene the death of me, if God had not beene mercifull unto me, and therefore I will rather ſink and dye then meddle with theſe ſinnes any more.

And hence it is, that if any thing come under the colour of corruption, the ſoule that is truely weary of ſinne, ſaith, Omitting of this duty is evill, aud therefore I will not omit it; the doing of this action is ſinfull, and therefore I will not doe it; becauſe the ſinne is worſe then the plague, he will take the leſſe evill of the two, as we uſe to doe in other matters: if a man hate his ſinne for the plague, then ſo ſoone as that is removed, he returnes to his ſinne againe, the blow was but weake. This was the fault in *Judas* his ſorrow, he did ſee, and confeſſe his ſinnes, and bewaile them, and did more then many will doe now adayes, and tooke ſhame to himſelfe; but though he confeſſed and

complained of his ſinne, yet hee would rather commit murther upon himſelfe, then undergoe the horrour of ſinne; if he had beene wearie of ſinne becauſe of the loathſomeneſſe of it, he would not have layd violent hands upon himſelfe: Theſe two paſſages are every where, where true ſaving grace is.

Now in the third place, if God ſhould deprive a ſinner of his judgement, and horrour of conſcience, yet if his heart be truely apprehenſive of ſinne as it is ſinne, he cannot lay aſide his ſorrow; ſo long as ſinne prevailes, and gets head againſt him, and dogges him up and downe, nothing will content him, but the removall of his ſinne: That ſoule which was cured by any other meane ſave onely by Chriſt, was never truely wounded for ſinne: If eaſe cures him, then horrour was his vexation: If honour cure him, then ſhame was his burthen: If riches cure him, then poverty did moſt of all pinch him: but if the ſoule were truely wounded for ſinne, then nothing

thing can cure him, but a Saviour to pardon him, and grace to purge him: for what is that to the ſoule to have eaſe and liberty, nay to be in heaven, if he have a naughty rebellious heart, nay if it were poſſible for him to be in heaven with his ſinfull heart, it would tyre him and burthen him there: therefore thoſe ſoules that are cured by any thing ſaving by Chriſt, thoſe ſoules were never truely wounded for ſinne as ſinne: It may be horrour and vexation lay heavie upon them, but it was not the ſtroake of ſinne that did trouble them.

Then gather up all; He that out of the vileneſſe which he ſeeth in ſinne, is content to take ſhame to himſelfe, and will not meddle with his ſinne, neither careleſly nor willingly, and is not cured by any thing ſaving Chriſt, this man behaveth himſelfe truely in the firſt place. Thus much of the tryall.

Secondly, againe, the ſoule is reſtleſſe in importuning the Lord for mercy, and will not bee quieted till

till it get ſome evidence of Gods favour, the ſoule will take no nay, it will not be contented unleſſe it can finde ſome glimpſe of acceptance through the goodneſſe of God in Chriſt. This is plaine, if a man be burthened with a weight, or ſome heavie load that is laid upon him, if that he be fallen under his burden, he lyeth here like to dye, and if there be none neere to ſuccour him, all his care is to cry out for helpe, though he ſeeth no man, yet he cryeth out, O helpe, helpe, for
Acts 9 17. the Lords ſake. *Saul* was without ſight three dayes, and no doubt he prayed to God all that while, as if he had reſolved to give him no reſt till he had found mercy: this is the nature of true ſorrow, it ever drives a man to God, whereas reprobate ſorrow drives a man from God: Nay, it may be, though the heart thinkes it ſhall never finde mercy, yet the Lord carrieth on the ſoule in an earneſt deſire, and uſing the meanes, and will not off from God, and from his Word, and Sacraments,

and

and Ordinances; Nay though hee ſometimes concludes, that he ſhall never get mercy, nor get power againſt his corruptions; and then one ſaith, You had beſt leave off all; Nay, (ſaith the ſoule) I cannot be worſe than I am, if I goe to hell I will goe this way. There is a kinde of ſorrow in the heart which is heavenly and godly, but reprobate ſorrow ever drives a man from God, and makes him ſay, If I am damned I am damned, if I be a reprobate I am ſo. O thou wretch! is this all? If a poore creature that is preſſed under his burthen cryeth for helpe, when almoſt nature and ſtrength doth faile, he cryeth ſtill for helpe, and that is all he can ſay, and ſo he dyes, and this is the laſt word that he ſpeakes with a ſoft ſtill voyce, O helpe, helpe: So it is with the ſoule of a poore languiſhing ſinner, when the heart is burthened with the vileneſſe of the nature of ſinne, and the ſeparation from God by the ſame, he doth not now cry eaſe, and liberty, and riches Lord: No, he cryes

mercy,

mercy, mercy Lord on this vile heart of mine, and give me power againſt theſe mighty luſts: and after many meanes uſing, when he is going the way of all fleſh, his laſt word is mercy.

Me thinkes I ſee this poore ſoule ſliding away, and ſaying, how many ſinnes have I committed? Oh mercy, mercy, Chriſt. And this is the laſt word he ſpeaketh, and ſo he dyes; and no queſtion but mercy ſhall be given him. It is not a *Lord have mercy upon me*, and *God forgive me*, will ſerve the turne: No, it is otherwiſe, if ever God ſet home this worke, he will make you reſtleſſe in ſeeking mercy, and nothing ſhall content you but mercy to pardon your ſinnes, and grace to ſubdue them, and the ſoule thinkes if mercy would but ſhine upon him, and if his ſinnes were taken away, that they might never hinder him in a Chriſtian courſe, he were a happie man: this is the frame of the ſoule that is truely weary of ſinne.

When the young man came to *Chriſt*,

Chriſt, and played faire and a farre off, and ſaid he could doe any thing. Well (ſaid *Chriſt*) if thou canſt doe any thing, then *goe and ſell all that thou haſt, and give it to the poore: but he went away ſorrowfull* from *Chriſt*, (ſaith the text) he did not come to *Chriſt* ſorrowfull, but went away ſorrowfull from *Chriſt*, whereas if he had beene burthened with ſinne as ſinne, he would have come to Chriſt ſorrowfull, and ſay, Now I ſee Lord, the world is a heavie burthen; O Lord helpe me againſt it, give me mercy to pardon me, and grace to remove it: but our Saviour heard no more of the young man, and as it is in the text, this pricking of heart made the Jewes come to *Peter*, ſaying, *Men and brethren, What ſhall we doe*? They did not as a great many ſay now a dayes, if the Miniſter were farre enough off from me, and I from him, I were happie, I cannot be quiet for him: theſe are reprobate ſpeeches: but the ſinner that is truely humbled and burthened with ſinne as ſinne, he comes home and is Mat. 19. 22.

reſolved

reſolved to waite for mercy, till the Lord ſheweth mercy to him. Carnall ſorrow ſent *Iudas* and *Achitophel* to the gallowes, but godly ſorrow ever drives a man to God.

When *Ionah* was in the Whales belly, he ſaid, Lord, though I cannot come to thy temple, I will *looke* towards it: ſo a ſorrowfull ſoule that is truely burthened with ſinne, will ſay, though I cannot come to heaven, yet I will looke up to heaven: and though I never finde mercy, yet for mercy will I waite: thy mercy onely Lord ſhall content me.

But how is it poſſible my ſinnes ſhould wound and pierce my ſoule in this manner, when as of all things in the world *ſinne* is moſt pleaſing to me, and nothing ſo grievous as Gods Commandements?

Reas. 1. First, the ſoule muſt be pierced with ſinne, becauſe that is the greateſt evill of the ſoule, which if the heart doe truely apprehend, it cannot but be moſt of all burthened with it: If a man beare two weights on his backe, that is moſt

grievous,

grievous which is moſt heavie; if the one be thirty, and the other forty pound weight, nature will be moſt burthened and preſſed downe with the greateſt weight: ſo there is no evill ſo properly and directly evill to the ſoule, as the evill of ſinne: Puniſhment deprives the ſoule of eaſe and quiet, but ſinne deprives the ſoule of God, and the maine end for which it was created, through which the ſoule muſt be happie, or for the want of which it muſt be accurſed. Now ſinne is as it were ten thouſand weight, when as ſorrow, and ſhame, and puniſhment, they are but a hundred weight: if it were poſſible for a man to have all the eaſe and quiet in the world, and to be in heaven, yet if he had a foule heart and a ſinfull ſoule, he were a miſerable curſed creature, and if it were poſſible to be in hell, free from ſinne, he were a happie man. There is nothing that can doe properly good to the ſoule but God, and nothing can properly doe any hurt to the ſoule but ſinne, which eſtrangeth

the

the heart from God, which is the chiefeſt good. If a man had all the pleaſures and contents the world could afford, nothing will ſatisfie the ſoule but God; and if the ſoule were in horrour, and had the preſence of God with it, it would not but bee comforted and quieted therewith. It is poſſible; nay, God doth it alſo, he makes the ſoule of a man feele the burthen of ſinne becauſe of the vileneſſe of it, as well as of the plague and puniſhment of it. Whenſoever the Lord will faſten a mans ſinne to his conſcience, he is able to force the ſoule to apprehend the evill of ſinne, as well as the torment and plague of ſinne.

And the ground is this, take the ſoule as it is polluted with corruption and all abominations, ſinne is very croſſe to the nature of it, the ſoule hath its being from God, and was made for him: howſoever the power of ſinne prevailed with it, and made it fall ſhort of God, yet the nature of the ſoule ſtill, conſidering it as it is a creature, it is made for God,

and deſires to have fellowſhip and union with him: therefore marke how I diſpute: If ſinne be the worſt evill to the ſoule, as croſſing the end of it, and depriving the ſoule of its chiefeſt good, then the Lord is able to make the ſoule ſee ſinne as the greateſt evill to the ſoule; But ſinne croſſeth the end of the creature (for the end of the creature is God-ward and to have union and fellowſhip with the Almighty;) Therefore the Lord is able to make the ſoule ſee the evill of ſinne, as well as the evill of puniſhment: no wonder then that the heart be moſt of all pierced with ſinne.

The ſecond reaſon is becauſe by ſound ſorrow the ſoule is truely prepared and fitted for the Lord Jeſus Chriſt, and no other way then this: For when the ſoule comes to feele ſinne in his proper colours of it, and to be affected with the loathſomneſſe that is in that ſinne, which hath formerly over-ruled it, now the ſoule begins to renounce the power of that ſinne, and to withdraw himſelfe from *Reas. 2.*

from the dominion of his corruptions, so that the union betweene sinne and the soule is now broken, and roome is prepared, and way made for the Lord Jesus to come into the soule; when sorrow hath wearied the heart, and loosened it from the love of sinne, then the heart is fitted for Christ. As it is with a vessell that hath been for dishonour, if a man will turne the nature of it, and make it a vessell of honour, he must not onely heat it a little, but he must melt it throughly, and then it is fit to be a vessell of honour: So the soule of every sinfull man and woman is a vessell of dishonour, and sinne hath marvailously polluted them. Now if you will have your hearts fitted for Christ, you must not onely have your hearts warmed a little by *humiliation*, but you must have them melted all to pieces, and the heart must bee content to part with all abominations whatsoever, that so the Lord may take place in it, and rule over it even for ever. First, cast out the *strong man*, and then

then the Lord Chriſt will come in and *take poſſeſſion* of the heart; ſinne and Satan are the ſtrong man, and the Lord Chriſt *bindes* this *ſtrong man*, and caſts him out, when hee ſheweth the vileneſſe of ſin, and trieth the heart with the burthen of it, and binds the ſoule to good behaviour; that now the heart is readily content that Chriſt ſhould come and doe all in the ſoule.

Many have gone a great way in the worke of humiliation, and yet becauſe it never went through to the quick, they have gone back againe, and become as vile as ever they were; I have knowne men, that the Lord hath laid a heavy burthen upon them, and awakened their conſciences, and driven them to a deſperate extremity, and yet after much anguiſh, and many reſolutions, and the prizing of Chriſt, as they conceived, and after the renouncing of all, to take Chriſt upon his owne termes, as they imagined; and even theſe, when they have beene eaſed and refreſhed, and God hath

hath taken off the trouble, they have come to bee as croſſe to God and all goodneſſe, and as full of hatred to Gods children as ever, and worſe too.

Now why did theſe fall away? Why were they never Juſtified and Sanctified? and why did they never come to beleeve in the Lord Jeſus? The reaſon is, becauſe their hearts were never pierced for their ſinne, they were never kindly looſened from it; this is the meaning of that place in *Ier. Plow up the fallow grounds of your hearts, and ſowe not among thornes*, is nothing elſe but with ſound ſaving ſorrow to have the heart pierced with the terrours of the Law ſeiſing upon it, and the vileneſſe of ſin wounding the conſcience for it. The heart of a man is compared to fallow ground that is unfruitfull; you muſt not ſow amongſt thornes and thiſtles, firſt plow it, and lay it bare and naked, and then caſt in your ſeed. If a man plow here a furrow, and there a furrow, and leave here and there a bawke, hee is never like to have a good

Ier. 4. 3. opened.

good crop, there will grow ſo many thiſtles, and ſo much graſſe, that it will choake the ſeede: our hearts are this ground, and our corruptions are theſe thornes and thiſtles: Now if a man bee content to finde ſome ſinne hatefull, becauſe it is ſhamefull; but will keepe here a luſt and there a luſt, he will never make any good husbandry of his heart: though a faithfull Miniſter ſhould ſow all the grace of the promiſes in his ſoul, hee would never get any good by them, but the corruptions that remaine in the heart will hinder the ſaving worke thereof.

Therefore plow up all, and by ſound ſaving ſorrow labour to have thy heart burthened for ſinne, and eſtranged from it, and this is good husbandry indeed; the want of this was the wound of the *thornie ground*, as you may ſee in the Parable, thoſe *hearers* had much of the world in them, much eaſe and profit, and pleaſure, and theſe choaked the Word and made it utterly unfruitfull, and ſo they never received comfort Mat. 13.

nor

nor mercy afterwards. This is that
Pſal.51.17. which the Prophet *David* ſaith, *A contrite and broken heart O God thou wilt not deſpiſe*; If you would have your hearts ſuch as God may take delight in and accept; you muſt have them broken and contrite: *David* ſaith, *The Lords voice breaketh*
Pſal.29.5. *the Cedars of Libanus*: So the voice of the Lord like lightning muſt thunder into the corrupt heart of ſinfull creatures.

A contrite heart is that which is powdered all to duſt, as the Prophet
Pſal 90. ſaith, *Thou bringeſt us to duſt, and then thou ſayeſt, Returne againe yee ſonnes of men.* So the heart muſt be broken all in pieces to powder, and the union of ſinne muſt be broken, and it muſt bee content to be weaned from all ſinne; As you may make any thing of the hardeſt flint that is broken all to duſt, ſo it is with the heart that is thus fitted and faſhioned; If there be any corruption that the heart lingers after, it will hinder the worke of preparation: If a man cut off all from a branch, ſave

one

one ſliver, that will make it grow ſtill that it cannot be ingraffed into another ſtock; So though a mans corrupt heart depart from many ſins and ſcandalous abominations, yet if he keepe the love of any one ſinne, it will be his deſtruction: as many a man after horrour of heart hath had a love after ſome baſe luſt or other, and is held by it ſo faſt, that he can never bee ingraffed into the Lord Ieſus; this one luſt may breake his neck and ſend him downe to hell. So then if the ſoule onely can be fitted for Chriſt by ſound ſorrow, then this muſt needs pierce the heart before Chriſt can come there, but the heart cannot bee fitted for Chriſt without this, and therefore of neceſſity, the heart muſt be truly wounded with ſorrow for ſin.

3. Sorrow for ſin makes us ſet a high price upō Chriſt.

The laſt reaſon is this, becauſe by this meanes the heart comes to ſet a high price upon Chriſt and grace, either the grace of God offered in the Goſpell, or that good way which God hath commanded us to walke in. If the heart finde the

greateſt evill to be in horrour and vexation, then eaſe and quietneſſe from theſe wil be the greateſt good; but now the ſoule ſeeth grace to be truly precious; becauſe it ſeeth ſinne to be truly vile: and this is the end why the Lord makes the ſoule ſee the vileneſſe of ſinne; that the heart may be brought to ſee the excellency in Chriſt, & prize him above all.

Queſt.1 Now there are two queſtions to be anſwered: Firſt, whether this ſound ſorrow bee a worke of ſaving grace, and ſuch a worke as cannot be in a reprobate.

Queſt.2 Secondly, whether God doth worke this in all men that are truly converted and brought home to Chriſt, and whether hee works this in all alike or no.

Anſw. For the firſt, whether is this a worke of ſaving grace yea or no, and ſuch as cannot be in a reprobate: for anſwer to this,

Firſt, I will ſhew the order that this worke hath to the other works.

Secondly, I will ſhew the difference of this from ſanctifying ſor-

row,

row, and yet it comes to be ſanctifying ſorrow.

For the order: firſt, the heart in this worke is not yet conceived to be in Chriſt, but onely to be fitted and prepared for Chriſt.

If you ſtop here in your conſideration, and diſpute not of any work to come, it is onely in the way to be ingraffed into Chriſt; but ſo, that undoubtedly that ſoule which hath this worke upon it, ſhall have faith powred into it: for this is the meaning of that place, *The Lord Ieſus came to ſeeke and ſave that which was loſt.* Luke 19. 10. Now to bee *loſt*, is not becauſe a man is ſinfull and miſerable in himſelfe; but hee is *loſt* that ſeeth the evill of ſin, and the puniſhment that comes thereby, and comes to be loſt in his owne apprehenſion, in regard of his owne eſtate; and hee that is thus loſt ſhall be ſure to have Chriſt and ſalvation by him. It was the end why Chriſt came, and therefore it ſhall be fulfilled.

But hee that is truly ſenſible of his ſinne and the vileneſſe of it, and

abhorres himselfe for it, he is truly lost, he is not yet setled on Christ, for then he were safe enough, but he is truly sensible of his lost estate, and therefore shal have faith and Christ, though yet he partake not of them, yet he shall bee everlastingly saved and redeemed by Jesus Christ.

Quest. And therefore this is an idle question, What if a man die in this work of preparation before hee come to have faith?

Answ. I say it is an idle question, because it is impossible that he which is thus prepared for Christ and grace, but hee shall have them before he die: Mal. 3. 1. As the Prophet saith, *Behold, I will send my Messenger before me to prepare my wayes.* When the heart is fitted and prepared, the Lord Christ comes immediately into it: The temple is the soule, and the way is the preparation for Christ; so as the soule is yet to be conceived as in the way of preparation for Christ; not to have any formall worke of grace whereby he is able to doe any thing for himselfe.

The

The next thing is the difference of the ſound ſaving ſorrow from ſanctifying ſorrow; and you muſt know there is a double ſorrow. Firſt, there is a ſorrow in preparation; Secondly, there is a ſorrow in ſanctification.

Twofold ſorrow.

The ſorrow of the ſoule in this preparative worke of it is thus to be conceived; when the word of God leaves an impreſſion upon the heart of a man, ſo that the heart of it ſelfe is as it were a patient, and onely beares the blow of the Spirit; the Spirit of the Lord, and the overpowring force of the ſame forceth the ſoule to beare the Word: and hence comes all thoſe phraſes of Scripture, as *wounded, pierced, pricked*, and the like, onely in the paſſive voice; Becauſe the ſoule is a patient, and the Lord by the Almighty hand of his Spirit, breakes in upon the ſoule; ſo that this ſorrow in preparation is rather a ſorrow wrought upon me, then any worke comming from any ſpirituall ability in my ſelfe. This is ſorrow in pre-

What preparative sorrow is.

paration when I am a patient, and wherein I receive the worke of the Spirit, and am forced and framed by the ſpirit to doe that which I doe in this kinde.

What ſorrow in ſanctification is.

But then ſecondly, there is a ſorrow in ſanctification, and that is this, that ſorrow that doth flow from a ſpirituall principle of grace, and from that power which the heart hath formerly received from Gods Spirit: For ſanctification comes after juſtification, and after the ſoule hath received faith, and grace, then the heart hath a new power given unto it, whereby it is able to ſet forth it ſelfe into any holy action, ſo that in this a man is a free worker; whereas ſorrow in preparation is a worke wrought on me, and I am a patient and doe onely endure it: but I have not any ſpirituall power to doe any thing of my ſelfe.

Now marke what I ſay; both theſe are ſaving ſorrowes, but they differ marvailouſly; many thinke that every ſaving worke is a ſanctifying worke, which is falſe, for every

ry ſaving worke is not a ſanctifying worke, as the Apoſtle ſaith, *Thoſe whom he calleth, them he alſo juſtifies, and whom he juſtifies, he glorifies.* Glorification implies ſanctification here in part, and glory for ever hereafter; there is a ſaving worke and calling, but yet not a ſanctifying worke; for *vocation* is when God ſo farre enlightens the minde, as to buckle the heart, and to turne it away from corruption to him, and then afterwards God brings the heart to bee juſtified, and then ſanctified; they are firſt *called*, and then *juſtified*, and then *glorified*. Rom. 8. 30. Every ſaving worke is not a ſanctifying.

The difference of theſe two works is thus to be conceived in this ſimilitude. As it is with the wheeles of a clock, that runs quite wrong; what muſt a man do to ſet this clock right againe? hee muſt firſt ſtop it that it run no longer wrong, and then turne it, and ſet the wheeles right; now all this while the clock is a patient, and the workeman doth all. *Simile.*

Secondly, when it is thus ſet right, then the workeman puts the plum-

mets and weights on it, and now the wheeles can run of themſelves by vertue of that poyſe and weight they have gotten; ſo that theſe two are plaine different actions.

Juſt ſo it is with the frame of the ſoule, the will and the affections which are as the wheeles of this great and curious clock, (for the ſoul goes hell-ward and ſin-ward, and the minde knowes nothing, and the will and the affections embrace nothing but hell and ſinne) now to bring theſe into a holy order, the Lord muſt ſtop the ſoule, and that is done by the diſcovery of ſin, and by this humiliation of heart; when the Lord lets a man ſee his ſin, and ſaith to him; If thou wilt have ſin, thou muſt have hell and all together; and then the ſoule ſaith; If it be ſo, I will meddle no more with ſin, the adulterer will be uncleane no more, and the drunkard will be drunke no more.

Now when the ſoule is thus turned; it looketh to Heaven-ward, and God-ward, and is content

Chriſt

Chriſt ſhould rule over it: All this while the ſoule is a meere patient, this is a ſaving worke, and a worke of Gods Spirit where ever it is ſoundly wrought, and will in the end be faith and grace.

But now when the ſoule is ſet Heaven-ward, and God juſtifies a poore ſinner, and plucks him to himſelfe by faith, and adopts him to be his child; then the Lord gives him of his Spirit, and this is as the weight of the ſoule; then by the power of that Spirit the ſoule is able to runne right, and hath a principle of grace in it, and the poiſe of the Spirit of grace which doth poſſeſſe the ſoule, makes it able freely to mourne for ſinne, and to have the heart enlarged in the ſervice of God: this is mainely the ſanctifying worke.

The ſecond queſtion is this, Whether doth the Lord worke this in all, and whether doth he work it in all alike or no? For I perceive the hearts of many poore Chriſtians are gaſping for this, the Lord never *Queſt.*

wrought upon me in this manner, and my heart was never thus battered and bruiſed, therefore how ſhall we know the ſame?

Anſw. For the anſwer of this queſtion, I will handle three things: Firſt, the worke is the ſame in all: Secondly, the manner is different in the moſt: Thirdly, many have it in them, and yet perceive it not how or when it was wrought.

Firſt, this worke of contrition of heart is wrought in every one in this worke of preparation, before he is, or can be planted into Chriſt: for the truth of this and the ſubſtantiall nature of it, Scripture is plaine, and reaſon is pregnant; Scriptures are many, I will onely name three, as that in *Luke*, Our Lord Jeſus Chriſt *came to ſeeke and to ſave that which is loſt*. We may obſerve two things: firſt, the qualification of that party whom Chriſt will *ſeeke* and *ſave*, hee muſt be a *loſt* man in his owne apprehenſion; ſecondly, ſee the certainty of ſalvation of ſuch a one, Chriſt came for this end; he came to ſeeke

Luke 19 10

The qualification of thoſe whom Chriſt will ſave.

up

up, and ſave that which was loſt. Now Chriſt will not miſſe of his end; he came for the *loſt ſheepe*, then the loſt ſheep hee will have; and though the loſt ſheepe cannot ſeeke nor ſave themſelves, yet Chriſt will ſave them.

Thus you ſee all men muſt be thus diſpoſed before they can be ſaved; and if thus fitted and diſpoſed, they ſhall be certainly ſaved; It is not enough for a man to be in a miſerable eſtate and damnable condition, but he muſt alſo ſee it, and his heart muſt be truly affected with it, and finde and feele the burthen of it; not ſo much for the puniſhment, but for the ſinne whereby his heart is eſtranged from God, and alſo God from his ſoule.

Now that the ſenſibleneſſe of his loſt condition is there ſpoken of, and this man that hath it ſhall bee ſaved, may appeare, becauſe the ſenſibleneſſe of a mans condition in regard of the puniſhment of ſinne is ſuch, as a man may have, and yet never have grace and ſalvation:

Cain

Cain had the feeling of Gods wrath, and felt the punishment of it, and so did *Iudas* also, and yet they were never sought up nor saved.

The second place of Scripture, is out of *Iohn*; *No man commeth to me except the Father draweth him*; by *comming* you must conceive beleeving (as in that famous place of *Iohn*, *Hee that comes to me shall never hunger, and he that beleeveth in me shall never thirst*;) Now this text implies two things, and they are professly granted by the intendment of the Apostle, for the *people murmured* why the Pharisees and the *great ones beleeved not and followed not Christ*, to whom Christ answers; *Vnlesse my Father from heaven draw them, they cannot come*: so that these two things are cleare; first, a man must be drawne; secondly, if he be drawne, hee shall surely come.

Ioh.6.44.

Ioh.6.35.

This drawing is thus much: when God opens the eye of a man, and makes knowne his sinne, and sets down the heart in the acknowledgement of sinne, so that he feeles the vile-

vileneſſe and the burthen of it, and and is content to part with the ſame.

When the Lord ſhall lay all a mans abominations upon him, all his adulteries, and all his thefts, and now he ſees what it is to depart from a bleſſed and a pure God; O then, he will be drunke, and uncleane, and malicious no more, becauſe the heart is weary of it, and is content to part with it.

From hence I reaſon thus, true drawing is ever accompanied with true beleeving; but this ſenſe of ſin in regard of the puniſhment of it, is not alwayes accompanied with true beleeving, but a man muſt ſee his ſin further in the vileneſſe of it, and in the abomination of it; and then he ſhall undoubtedly beleeve.

The ſtreame of the whole Scripture runnes this way, and that in *Matthew*, *Come to me all yee that are weary and heavy laden, and I will eaſe you*: And this is that which *Eſay* ſaith, *The ſpirit of the Lord is upon me: becauſe hee hath annointed me to preach glad tidings to the meeke, hee* Mat. 11. 28. Eſay 61. 2.

hath

hath ſent mee to binde up the broken hearted, to proclaime liberty to the captives, and the opening of the priſon to them that are bound, to proclaime the acceptable day of the Lord, and to comfort them that mourne: Nay, the garment of gladneſſe is fitted onely for the broken hearted, as in the third verſe of that Chapter, *To appoint unto them that mourne in Sion, to give unto them beauty for aſhes, and the oyle of joy for mourning, and the garment of praiſe for the ſpirit of heavineſſe:* Nay the promiſes of largeſt extent in Scripture, doe either expreſly belong unto ſuch as are broken in heart, or elſe they doe imply ſo much, that a man muſt be ſo before ever God can or will accept of him.

Rev. 22. 17. As in the Revelations, *Hoe! every one that will, let him come freely, and take of the water of the Well of life, and live for ever.* So then, ſome may ſay, though a man were not broken hearted, yet if he will take this water of life, he ſhall live for ever: Nay, but except he be broken hearted and humbled, he will never take it; as a

Obj.

Anſ.

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man muſt have grace, ſo hee muſt will the water of life: now to will the water of life, is this, to chooſe grace as the chiefeſt good, and to prize grace more then any thing elſe in the world; and to eſteeme the Lord Jeſus and his grace truly precious.

A man is ſaid to chuſe a woman, when he is content to part with all for her, and to have her for her grace ſake; ſo a man muſt part with ſinne and himſelfe, and whatſoever is deare to him, that hee may have grace: now hee will not part with ſinne, unleſſe he be weary and burthened with it; and therefore this wearying implies the burthening of the heart with ſinne; thus much for the proofe of Scripture.

Now to adde ſome reaſons that may compell our Iudgements to yeeld to this truth; And they are taken; Firſt, from the qualification of mans heart naturally; and ſecondly from what he muſt be, before he can receive Chriſt. *Reaſ. 1.*

I will diſcover my thoughts in foure- *Cõclu. 1.*

foure concluſions, and thus I reaſon. It is a confeſt caſe (I conceive) that every man by nature doth entertaine ſinne as his God; and ſeekes and loves that moſt of all; himſelfe, and his ſinne, is his God; In this caſe it is his chiefeſt good, and the heart will not, nay it cannot be content to part with it; What is the cauſe that we propound Chriſt, and grace, and ſalvation, to a company of poore ſimple creatures, and yet the counſels, the promiſes, and commandements of God prevaile not with the heart of them, nor awe them, but ſtill they will have their ſinnes, and the *offer* of Chriſt and *grace* lies in the duſt; the adulterer will have his queanes, and the drunkard will have his cups, and they will not ſuffer the word to pluck away their corruptions, but they will have them though they be damned for them; what doth this argue, but that ſinne is their God? Nay, it is cleare, not onely in palpable reaſon, but the Scripture is evident this way: It is the match Chriſt offers

to

to the young man, if he would *ſell all and follow him, he ſhould have treaſure in heaven*: hee was covetous, and this was a faire offer for a little traſh, hee ſhould have everlaſting life; now the text ſaith, *He went away ſorrowfull*, he would rather have his covetouſneſſe and his wealth, then heaven. Mat. 19. 21, 22.

The ſecond concluſion is this, there cannot bee two Gods in one heart, two Kings in one throne, nor two Sunnes in one firmament; you cannot have Chriſt, and yet be an underling to ſinne; will Chriſt be a Phyſitian to heale you, that you may have your ſinnes ſtill? No, our Saviour is plaine to the contrary, *you cannot ſerve God and Mammon*; If the adulterer will have his queanes, then he muſt forſake the Lord, and if he will not part with his luſt, nor have his heart circumciſed, nor broken, then he muſt goe downe whole to hell, as the Prophet ſaid, *Why halt you betweene two opinions? if God bee God, ſerve him.* God will be chiefe in the ſoule. Concl. 2. Mat. 6. 22.

It

It is not poſſible to have heaven and hell together; it is impoſſible for a man to looke up to heaven ſtedfaſtly with both his eyes downe to the earth, both at one time.

Cõclu. 3 Thirdly, you muſt of neceſſity caſt off the yoake of corruption, and rebell againſt that; you muſt have your firſt God, pride, and malice, and the like, to be unthroned; before the Lord Chriſt will ſet up his Scepter, and before he can bee welcome to your ſoules; you muſt have your hearts divorced from your firſt husbands, from ſinne, and all thoſe abominations which you have loved and hugged as your life, if ever you would have Chriſt make a match with you, and take poſſeſſion of your ſoules; as the Lord ſaith, Hoſea 3. 3. opened. *Thou ſhalt bee as a widow, and ſit for me*, and as the orginall hath it, *Thou ſhalt be ſeparate from all, and ſit thy ſelfe for me, and then I will marry thee to my ſelfe in righteouſneſſe.*

Cõclu. 4 Laſtly, the ſoule will not part with his corruption and luſt; which are his God; unleſſe he be wearied with

with them, and finde the gall and bitterneſſe of their evill nature; I ſay till then it is impoſſible that ever the ſoule ſhould bee ſeparate from that ſinne wherein it hath found ſuch contentment, therefore it is of neceſſity that they be parted; but before the ſoule ſeeth the venome of ſinne, it will not part with it, and ſo hee cannot come to receive the Lord Ieſus Chriſt; and hence it is, that the Lord in his infinite wiſdome is thus not onely willing to doe for a poore ſinner, but to force him to it; for there is ſuch love and liking to ſinne, that if you pull away the adulterers queanes, and the drunkards pots, you had as good kill them, and they begin to ſay, It was well with the towne before the Miniſter came there; the reaſon is, becauſe he would have his ſinne.

Now the Lord is pleaſed to lay a heavy weight upon the ſoule, and to force the burthen of ſinne upon it, that whereas before the heart did finde much ſweetneſſe in theſe baſe courſes; the Lord makes them as bitter

bitter as gall, or wormewood; And then the ſoule begins to reaſon thus with it ſelfe; and ſaith, Is it ſuch a thing to be drunke, and is it murther to envy my brother? and can none ſuch enter into the Kingdom of heaven? and when the ſoule ſeeth God taken away, and heaven ſeparated from him; he ſaith, Is this the pleaſing ſin that I have loved? and is this the nature of my pride to have God reſiſt me? this lies heavy upon the heart, and at laſt the ſoule is reſolved to part with his ſinne and never to love it more; Good Lord, do what thou wilt with me, onely take my ſoule and ſave me, and take away my luſts and corruptions: The heart is content at length that Chriſt ſhould doe all; and now the match is made: the ſight of ſinne from the puniſhment of it, will never ſeparate the ſoule from ſinne, nor breake that union that is betweene them.

Iudas had it in a great meaſure, and God pluckt his ſweet morſels from his mouth, and made him confeſſe his ſinnes, and take ſhame to him-

himſelfe ; and ſo God doth with many, and makes them ſay , I have beene a drunkard and an adulterer, and a deſperate oppoſer of God and his Ordinances : But though *Iudas* loathed the horrour and puniſhment of ſinne, yet hee had a murtherous diſpoſition ſtill , hee that killed Chriſt went and *murthered* himſelfe too.

Now from theſe former concluſions I reaſon thus ; If a mans ſins be his God , and if there cannot bee two Gods in one heart, and if thoſe corruptions of the heart muſt of neceſſity be caſt out , and if the heart will not part with ſinne till it bee wearied with it, and that is done by godly ſorrow ; then it is a matter of neceſſity , that the heart muſt bee piereed; and there muſt be a ſeparation betweene ſin and the ſoule, before Chriſt will marrie the ſoule , and rule in it ; or elſe there ſhall be two Gods in one heart, which cannot be.

The ſecond thing in this anſwer is this , ſome may ſay , Oh I never found

found this worke in me. Therefore you must know, how ever this work is wrought in all for the substance of it, yet in a different manner in the most. For the fashion that God useth in framing the heart is different; two men are *pricked*, the one with a pin, the other with a speare: two men are cut, the one with a pen-knife, the other with a sword: So the Lord deales kindly and gently with one soule, and roughly with another, and handles it marvailous sharply, and breakes it all to pieces. There is the melting of a thing, and the breaking of it with hammers; this I say the rather to check the imagination that harbours in the heart of some men, otherwise holy and wise, (and yet mistaken in this point) they thinke the Lord never works grace, but in this extraordinary manner.

All are not alike wedded for sin.

It is true, God sometime must use this affrighting of spirit, and when proud spirits come to grapple with the Lord, he will make their sturdy hearts to buckle: And it is true; there must be a cleare sight of sinne,

and

and the heart muſt be wearied with the vileneſſe of it, and be content to part with ſinne: This is wrought in all: but that it muſt be in all in this extraordinary fearefull manner as it is in ſome, the Word ſaith it not, neither is God bound to any manner, there is a difference among perſons. *Imprimis*

As for example; Firſt, if the perſon be a ſcandalous liver, and an oppoſer of God and his grace, and ſets himſelfe againſt the Lord Ieſus Chriſt; if hee ſet his mouth againſt heaven, and profeſſe himſelfe an enemy to God, and to his truth.

Secondly, if a man have harboured a filthy heart, and continued long in ſinne, and hath beene a cloſe adulterer, and continued long in it.

Thirdly, if a man have been confident in a civill courſe.

Laſtly, if God purpoſe to do ſome great works by him.

In all theſe foure caſes he layes a heavy blow upon the heart, and commonly the nature of theſe perſons requires it.

Firſt,

First, when any one hath beene an oppoſer of God and his grace, if the Lord ſhould deale gently with him, other vile wretches would bee ready to ſay, ſuch a man is gone to heaven, though he be thus and thus, yet the Lord dealt lovingly with him: and therefore though I continue in theſe courſes, I ſhall do well enough; Nay, (delude not thy ſelfe, for) the Lord will bruiſe him, and rend the call of his heart, and make him ſeeke to a faithfull Miniſter for direction, and to a poore Chriſtian for counſell, whom before he deſpiſed; and the world ſhall know what it is to oppoſe God, and to perſecute his children; as he broke *Pauls* heart, and made him ſay, I *am he* that have perſecuted the Saints.

Commonly the Lord will not ſhew mercy to ſuch as theſe are, in hugger mugger, but will make the world ſee their humiliation, as they have ſeene their rebellion and oppoſition.

Thus the Lord deales with the ſecret thiefe and cloſe adulterer, the Lord

Lord pluckes away their corruptions, and makes them vomit up their ſweet morſels, and then they will ſay, theſe are my ſins, and this heart of mine is hardened by the continuance in them: And therefore it is that the Lord workes in this manner.

But if the ſoule be otherwiſe trained up among godly parents, and live under a ſoule-ſaving Miniſtery, that ſaith, you cannot go to heaven by a civill courſe, and you cannot have any diſpenſation for your prophanation of the Sabbath; I ſay, if a man live under ſuch a Miniſtery, and keepe good company, the Lord may reforme this man, and cut him off from his corruptions kindly, and breake his heart ſecretly in the apprehenſion of his ſinnes, and yet the world never ſee it.

In both theſe we have an example, in *Lydia* and the *Iaylor*; *Lydia* was a ſinfull woman, and God *opened her eyes*, and *melted her heart* kindly, and brought her to a taſte of his goodneſſe here, and glory hereafter. But Acts 16.

the *Iaylor* was an outragious rebellious wretch, for when the Apoſtles were committed to priſon, he layed them up in ſtocks and whipped them ſore; O, ſayes he, now I have gotten theſe preciſe fellowes into my hands, I will have my penny-worths of them!

Now there was much worke to bring this man home; when the Apoſtles were *ſinging Pſalmes*, there came an earth-quake which made the *Priſon doores to flye open*, and the priſoners *fetters* fall off; but yet the *Iaylors* heart would not ſhake; at laſt the Lord did ſhake his heart too, and hee came trembling, and was ready to lay violent hands upon himſelfe, becauſe hee thought the priſoners had beene fled; but the Apoſtles cried to him, *Doe thy ſelfe no harme: for wee are all here; with that he fell downe* before them, and ſaid, *Men and brethren, what ſhall I do to be ſaved?*

Act. 16. 30.

I conclude thus; naturally all men are locked up under infidelity; now the Lord opens their hearts ſeverally,

ly, you know ſome locks are new and freſh, and therefore a key may eaſily open them, but ſome lockes are old and ruſty, and therefore muſt be broken open by force of hand; ſo it is with ſome mens hearts, howſoever ſinne prevailes over the hearts of civill men, and they are full of pride, and the like; yet their hearts are kept cleare from ruſting, by reſtraining grace: now the Lord will draw that man by the key of his Spirit, and kindly withdraw him from his ſinne. But if a man have beene an old ruſty drunkard, or adulterer, no key can open his heart; alas, it is not a little matter will doe the deed, it is not now and then a gracious promiſe that will breake his heart: But the Lord muſt come downe from heaven, and breake open the doore by ſtrong hand, by awaking his conſcience, that all the Country rings of him.

Mans heart is like a ſtone.

You know all mens hearts are compared to ſtones; ſome ſtones are ſoft, you may cruſh them to pieces with your hands, and ſome are

flints which muſt have many blowes before they will breake: ſo it is with the heart, while it hath not beene melted and ſoftned by humility, the Lord muſt breake it open by maine force: and as it is with a tree, ſome branches are young and ſmooth without knots; and ſome are old ones, and full of knots; now if a man come every day, and give a little cut at the tender branch, at laſt it will off eaſily; but it is no cutting off an old tree with a pen-knife, but a man muſt take an axe, and give many a ſore cut, that all the people in the towne may heare it.

All men grow upon the root of ſinne, which is *Adams* rebellion: ſome are young, and have not grown knotty in a rebellious courſe; every Sabbath day the Lord gives a cut at him by his counſels, and by his threatnings, and by his promiſes; at laſt it fals off kindly, and they are content to part with their ſinnes, and to reſt upon Chriſt for mercy. Another man is an old ſtur-

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dy vile wretch, an over-grown adulterer and drunkard, and his heart is blinded in ſinne: I tell you, if ever the Lord cut off this man from his baſe courſe, hee muſt come with a mighty hand, and with his booke of the Law: God is ever laying at his ſoule, blow after blow, and ſo at laſt he begins to forſake his wicked courſes; What (ſaith one) is ſuch a man turned? hee was as heavie a perſecutor as ever the Sun ſaw: his father was an enemy to all goodneſſe, and he was as bad: like father like ſon: Hath the Lord brought him home? Yes, now he ſends to the faithfull Miniſters, and to Gods people for comfort and direction.

The third and laſt part of the anſwer is this, That when God works gently with Chriſtians, they hardly perceive the worke, though wiſe Chriſtians may approve that which is done; for this is certaine, whereſoever Chriſt is, there preparation was; if ever man be ſaved, Chriſt hath made him ſee his loſt eſtate.

Sometime the worke is ſecret, and

the ſoule apprehends it not becauſe it is ſo, and though he doe, yet it is an unknowne worke to him, hee knowes not what to make of it, hee can finde in his heart to hate thoſe and thoſe ſinfull courſes, yet he cannot ſee how this was wrought in him: Mans ſpirit is ſuch that hee misjudgeth the worke; but give me a Chriſtian that God doth pleaſe to worke upon in this extraordinary manner, and to breake his heart ſoundly, and to throw him downe to ſome purpoſe, though it coſt him deare: this man walkes with more care and conſcience, and hath more comfort comming to himſelfe, and gives more glory to God; whereas the other doth but little good in this place, and hath little comfort comming to him.

Therefore labour for ſoundneſſe in this worke, and then be for ever found: but if once deluded here, then for ever cozened, and everlaſtingly damned.

Vſe 1. The firſt Uſe is for inſtruction. Is it ſo that the ſoule of a man is thus pierced

pierced to the quicke, and runne thorow by the wrath of the Almighty? Then let this teach the Saints and people of God, how to carry themſelves towards ſuch as God hath thus dealt withall. Are they pierced men? Oh, pitty them: let our ſoules, and the bowels of commiſeration and compaſſion be let out towards them, and let us never ceaſe to doe good to them to the very uttermoſt of our power and ſtrength. And to the performance of this, not onely reaſon perſwades us, but Religion bindes us, and pity moves us.

How to carry our ſelves towards ſuch as are wounded for their ſins.

See what the Lord ſaith by *Moſes*, *If a man ſee his neighbours Oxe or Aſſe fall into diſtreſſe by the way, the Lord commanded to eaſe him and ſuccour him, nay, to lay all buſineſſe aſide, and not to hide himſelfe from him.* Deut. 22. 1, 2, 3, 4.

Thus the Lord commands mercy to the unreaſonable creature, that is thus wearied with the weight that he carrieth; hath the Lord care of Oxen? as the Apoſtle ſaith in another caſe, *It is for our ſakes that*

the Lord requires this duty: The meaning is this; ſhall not the heart of thy brother be eaſed, that is tired thus with the wrath of the Almighty? ſhall not this poore fainting creature be ſuccoured? are you men, or are you beaſts in this kinde? If a Hog be but in diſtreſſe, it is ſtrange to ſee how folke come about it; are we devils then that we can ſee poore creatures burthened with the unconceivable wrath of the Lord, and not pity them? doe you ſee theſe, and not mourne and ſuccour, and pray to heaven for them? See what *Job* ſaith, and let him ſpeake in the behalfe of all diſtreſſed ſoules; *O!*

Iob 19. 21.23. *ſaith he, that my ſorrowes were all weighed, they would prove heavier then the ſand.* Marke how he cries for ſuccour, Oh you my friends have pity upon me, for the hand of God is heavy upon me, for the hand of God hath touched mee! Imagine you ſaw him ſitting upon the *dunghill mourning*, it is not the hand of a man or an enemy, but the heavy hand of God; and therefore all you

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my friends that ſee my anguiſh and my ſorrowes, have pity upon me.

Thoſe pale faces and blubbered cheekes, and feeble hearts, and hands of theirs, ſay thus much unto you, Have you no regard of a man in miſery? have you no pity ſaith the *Lamenting Church*? ſo doth every grieved and humbled ſoule, their ſighes and ſorrowes in ſecret ſay thus much; Oh all you that walke in the ſtreets, have you no remorſe of a poore deſolate forlorne creature? Had I beene onely wounded, or had my nature growne weake, ſome Phyſitian might have eaſed me; had I beene poore, ſome friends might have enriched me; had I beene diſgraced, the King might have advanced me to honours, but was there ever ſorrow like to my ſorrow of ſoule? It is the God of mercy that ſhewes himſelfe diſpleaſed with me, it is the God of all grace and comfort, that hath filled my heart with the venome of his wrath; if there bee any pity or compaſſion in you, lend help, and

ſuccour ſuch poore diſtreſſed ſoules; if a woman be in travell, and her ſtrength faileth her, oh what bitter cries ſhe puts forth! with that all her neighbours come to help her, and when they have done all they can, they pray to heaven for that they cannot doe themſelves.

And as it is with a man that is ſwounding away, they runne for ſtrong cordiall water, and for this man, and that friend to ſuccour him; and they cry all, Help, help, for the Lords ſake, he is cleane gone; this is all well, it is worke of mercy and pity.

But men, brethren, and fathers, you know not the heart-breaking ſorrowes that are in the ſoules of theſe poore creatures; hee lies as it were in child-bed, and is in the very pangs of converſion, and his heart is even now at a ha! even now to be converted, and looſened from ſinne, and to have Chriſt brought into his ſoule; O that God would ſend ſome amongſt you, that you might ſee ſome experience of it! Oh! ſaith

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the poore ſoule, Will theſe and theſe ſinnes never be pardoned? and will this proud heart never be humbled? thus the ſoule ſighes, mournes, and ſaith, Lord, I ſee this, and feele the burthen of it; and yet I have not a heart to be humbled for it, nor to be freed from it; Oh! when will it once be? did you but know this, it would make your hearts to bleed to heare him, it is not the ſwounding away of a man in a qualm; No, no, the ſword of the Almighty hath pierced through his heart, and he is breathing out his ſorrow, as though he were going downe to hell, and hee ſaith; If there be any mercy, any love, any fellowſhip of the ſpirit, have mercy upon me a poore creature, that am under the burthen of the Almighty; O pray and pity theſe wounds and vexations of ſpirit, which no man findes nor feeles, but hee that hath beene thus wounded.

It is the ſigne of a ſoule wholly denoted to deſtruction, that hath a deſperate diſdaine againſt poore wounded

wounded creatures; O faith one, I hope you have hearing enough, have you not? it may be you will tumble downe into a Well, or hang your ſelfe, will you not? Oh fearefull! is it poſſible there ſhould harbour ſuch a ſpirit in any man? there is not a greater brand of a man denoted to deſtruction then this: I doe not ſay onely he is ſtarke naught for the preſent, but it is a fearefull brand of a man denoted to eternall deſtruction; if the devill himſelfe were upon earth, I cannot conceive what hee could doe worſe.

Rev. 12. 4. When the woman was about to be delivered, the Red *Dragon* was there ready to deſtroy the child; and ſee what the *Prophet David* ſaith of

Pſal. 79. 24, 25, 26. ſuch, *Lord powre out thy wrath upon the heathen that know not thee, and the Kingdomes that have not knowne thy name; let thy wrathfull diſpleaſure take hold of them that adde iniquity unto iniquity, and let them not come into thy righteouſneſſe, let them be blotted out of thy booke.* What is the reaſon of this? why did *David* make this imprecation

precation, and ſay; Lord ſet open the gates of hell that thy wrath may fall upon the ſoules of ſuch as theſe are? the text ſaith, *They perſecute him whom thou haſt ſmitten:* the Lord ſmites a poore ſinner, and thou art ready to perſecute him too; the Lord hath wounded him, and wilt thou ſtab him to the heart? Good Lord! adde iniquitie to iniquitie! The ſinne is marvailous, and the curſe unconceiveable.

When *Amaleck* met *Iſrael*, and tooke them at advantage, becauſe they were weake and weary, *Remember* (ſaith the text) *what he did to thee in the way, how he feared not God:* and the Lord ſaith, *I remember what Amaleck did to the people of Iſrael: goe therefore and blot out his name from under heaven, and kill all both young and old.* This is a true type of ſuch as are enemies to the poore Saints of God, that are thus deſolate and wounded in their conſciences; their being in the wilderneſſe was a type of the Saints converſion; and their comming to Canaan, was a type Deut. 25. 17.

type of the Saints arriving at the heavenly City Jeruſalem.

Now canſt thou jeere at the Saints, that are thus wounded? and canſt thou wound them further? and pierce them to the heart, and diſcourage them? The Lord will remember thee in the day of thy death, and as thou haſt ſhewed no mercy, ſo ſhalt thou receive no mercy in that day. I have knowne many ſuch oppoſers of God and his Grace, that have beene forced to lay violent hands upon themſelves, and when the Lord hath gotten ſome of them upon their ſicke bed, they lye roaring there; and the Lord layes his full wrath upon them; If there be any ſuch in this congregation, I pray God let them ſee ſome ſudden veine of his vengeance, that if it be poſſible they may finde and feele the waight of this trouble of conſcience; that they themſelves alſo may finde mercy from the Lord.

The ſecond part of the Uſe is this; as we muſt pitie thoſe thus wounded:

ded; ſo hereby we ſee the beſt way to ſend helpe to ſuch as are wounded in their hearts; the wound is in the heart, therefore let the ſalve be applyed to the heart. It is in vaine to tell a poore wounded ſoule of Hawkes or Hounds, or the like: he is not wounded in his body, but in his heart: the Phyſicke muſt be applyed to the part diſeaſed. If the head be ſicke or ſore, you muſt not apply a ſalve to the arme; and if the breaſt be ill you muſt not apply a ſalve to the foote: ſo it is a vaine thing to offer riches, or pleaſures, or profits, to a man that is wounded in his conſcience for ſinne; the wound is not there: if the wound were in diſquietneſſe, then pleaſures would cure it; if the wound were in povertie, then riches would cure him; if the wound were in baſeneſſe and contempt, then honours would cure him. No, the heart is wounded, and the conſcience is terrified in the apprehenſion of Gods wrath; And therefore apply the ſpiritnall *Balme of Gilead*, even the blood of Chriſt:

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the caſe is cleare, that all the *Croſſes* and *Crucifixes*, and *Agnus dei* in the world, and all the Popiſh pardons can doe no good to a wounded Conſcience. There is never a Popiſh ſhaveling under heaven can cure a wounded ſoule, he cannot apply that ſpirituall ſalve that ſhould comfort him: he may delude him, and leade him into the commiſſion of ſinne, but he cannot miniſter any true comfort unto him: thus they cure a poore Chriſtian by ſearing of his conſcience, and make him ſinne ſo much the more, and never be troubled for ſinne, as if a man ſhould kill a ſicke perſon, and ſay now hee feeles no hurt, ſo it often falls out, that a man feeles no ſinne, but yet he is not cured, becauſe his ſinne is not removed, and his heart unpacified in the blood of Chriſt.

Vſe 2. Secondly, is it ſo, that the wound of a ſinner is in his heart? then we have here a matter of complaint, that we may juſtly take up againſt the ſecure generation wherein we live, there is but little ſaving grace,

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if there be no preparation for Chriſt, there can be no true evidence of grace, nor of Gods love in Chriſt; if there be no preparation for a building, there can be no building ſet up. The Lord be mercifull to a world of men that live in the boſome of the Church; if we had a fountaine of teares with *Jeremie*, to bewaile this age in this reſpect, it were worth the while, and if the Lord ſhould ſend ſome *Ezekiel*, and ſay to him, Goe to ſuch a Country, or ſuch a Shire, and ſee if there be any doe mourne for their ſinnes, and comfort ſuch: Alas, what would become of a world of perſons?

This is a bill of inditement againſt three ſorts of people; it arraignes and condemnes ſuch, as are never yet ſhared in this worke of preparation, and of ſaving ſorrow, and therefore were never in Chriſt: theſe ſwarme in our ſtreetes. And firſt it falls marvailous heavie upon ſuch as take contentment in their baſe courſes, thoſe looſe Epicures and boone Gallants of our time, that goe ſtaggering

gering in our ſtreetes, they are ſo farre from grieving for their ſinnes, that it is their greateſt vexation that they cannot commit ſinne, and have elbow roome to ſinne freely; O what a griefe it is to them to have a Miniſter checke them, and that there is a law to puniſh them for ſinne! and whereas a ſinne ſhould be poyſon in their ſoules to wound them, it becomes as meate to nouriſh them: *They ſleepe not except they have done miſchiefe,* (ſaith the Wiſeman) *and their ſleepe is taken away unleſſe they cauſe ſome to fall; they eate the bread of wickedneſſe, and drinke the wine of violence.* So farre it is from being poyſon unto them, and ſo farre are they from being troubled with ſinne, that it is their meate and paſtime to ſinne; Juſt *Eſau* like: What did he? *When he had eate and dranke, he roſe up to play,* and this was all he looked after: When he had paſſed away his title to heaven, and happineſſe, and eſteemed of Chriſt and heaven no more then of a meſſe of pottage, he ate and dranke; his heart

Prov. 4. 16.17.

Gen. 25.

heart was never touched for what he had done, he did not ſmite upon his thigh as *Ephraim* did, and ſay, *What have I done*? Have I ſold away my birth-right for nothing? You that know the world, you know there are many that ſit upon the Ale-bench, and ſweare, and drinke, and raile againſt Gods ſervants, and are never troubled for it: Nay, the world is come to this paſſe, that it is their greateſt vexation, that they are hindered in their ſinfull courſes.

It was the guiſe of the old world: *Haman* went home ſicke, becauſe he wanted the *Cap* and *knee* from *Mordecay*: *Amnon* was ſicke of inceſt, and *Ahab* was ſick of covetouſneſſe, and *Ahitophel* was ſicke becauſe his counſell was not followed: The Lord of Heaven knowes, the adulterer is ſicke becauſe he cannot get the heart and company of his queane; many a man is ſicke of envie, it is rottenneſſe to his bones, yea many a man goeth up and down ſicke of it, and is not quiet, becauſe he

hee cannot vent his rage againſt a faithfull Miniſter that checkes him: You ſwearers, doe not your hearts riſe againſt the King and ſtate, for making a law againſt that ſinne? Doe you not hate the Conſtable and witneſſe that come in againſt you? you account theſe the greateſt plague to you in all the world; I appeale to the hearts of you all that heare me this day, Can you ſay you are troubled for ſinne, and yet grieve, becauſe you cannot commit ſinne ſtill? Woe, woe to your ſoules that thus delight in ſinne. There are many that deſpight the ſpirit of grace, and ſticke not to ſay, I did ſweare ſuch a man out of the houſe, and I did drinke ſuch a man under the table dead: Read that place of the *Apoſtle*, and there you ſhall ſee your doome, and if there be any ſuch in your families, or amongſt your neighbours, throw this in their faces, and if they will goe downe to hell, let them goe with paine, *that all they might be damned* (ſaith the text) *which beleeved not the truth, but had pleaſure*

2 Theſ. 2.12

pleaſure in unrighteouſneſſe. God is not partiall, but ſaith, *That all they might be damned:* it would almoſt ſhake a mans heart to thinke of it.

How many notorious vile wretches may ſay, Good Lord, what will become of our families, and villages? we are all oppoſers of God and his grace, ſhall *all be damned?* I dare not ſay what God will doe to thee, the text ſaith ſo; This, mee thinks, might lie as poyſon and Rats-bane upon the heart of a ſinfull creature: the Lord in mercy looke upon you, and make ſinne as loathſome and bitter unto you, as ever it hath beene ſweet and pleaſant. You ſee how the matter will goe with you: you that thus jybe and jeſt at the Saints, and ſport your ſelves in ſinne, the time may come that it will bee a dry feaſt, as it was with *Dives* that was drunke, and *fared deliciouſly every day*, hee had a dry feaſt in hell, and could not have a *drop of water to coole his tongue.* So it will be with you, you muſt either buckle and mourne for ſin, or elſe Luke 16. 25.

burne

burne for ever.

Secondly, it condemnes ſuch as are in a faire ſtraine; ſuch are they that have a ſlight ſenſe of ſinne, but it never goes downe to the heart, the skinne is ripped a little, but the kall of their heart was never broken for their abominations. *Naaman* was to waſh ſeven times in *Jordan*, ſo this water of godly ſorrow is of a healing nature, but theſe men doe not rub and rinſe their ſoules in it, they only dip their ſoules in a little ſorrow; but you muſt waſh it throughly and fully, if ever you deſire to have the leproſie of ſinne purged out: Men bathe their ſinnes with teares, but they do not drowne them: they do as Parents doe with their Children, they will correct them a little, and preſently cocker them againe; ſo the hypocrite uſeth to trouble his corruptions, and complaine of them, and vex them a little with ſorrow; but in the meane time cocker them and dandle them againe. But ſin will not be ſo killed, and the heart will not be ſo eaſily broken; this kinde

of

of ſorrow is too ſleight and overly.

As it is with a debter, that hath borrowed money; he will complaine he had an ill bargaine, and deſires that either he might have the debt abated, or the day put off, he puts it off with meere talking; ſuch a generation there are of whining hypocrites, that will outwardly complaine of their corruptions ſtill; As *Ahab* did, hee hated *Michaiah*, and afterwards he faſted and prayed, that he might ſinne more freely without ſuſpition: So there is many a curſed hypocrite that lives in a faire courſe, and yet will cheat and lie, and deale marvellous unjuſtly; and then he will complaine of his ſinne, and confeſſe, onely to bathe his ſinnes; but drowne his ſinnes, and ſubdue them he will not; and this he doth that he may ſinne more freely againe, it is but faſting and praying, &c. 1 King 21.

O brethren, it is a deſperate hypocriſie, that ſorrow which God hath appointed as a meanes to purge our ſinne, ſhould be a meanes to cover our ſinne: will a few wambling teares

teares doe the deed, and breake the heart? is this acceptable ſorrow? you your ſelves are aſhamed of this worke, and doe you thinke God wil accept of it? No, no, it is not the rending of the garments, nor the weeping of the eyes, that will doe the deed; but you muſt breake your hearts: If you onely cut off the legs or wings of a fowle, it will live for all that: ſo, you cut off the armes or hands of ſinne, but ſo long as the heart is not wounded, and driven to any amazement for ſinne, it will live with you here and in hell too.

Oh doe not cozen your owne ſoules; it is not the teares of the eye, but the blood of the heart that your ſinnes muſt coſt, and if you come not to this, never thinke that your ſorrow is good; and therefore you that finde your ſelves guilty, lay your hands upon your hearts, and ſay, Good Lord, this is my portion, the Lord knowes I have confeſſed my ſinnes, and yet have taken liberty to ſinne: but my heart was never burthened with this evill and vile-

vileneſſe of ſinne; and therefore to this day I never had this true ſorrow.

There is a third ſort of ſorrow which is the worſt of all, they are ſuch as heretofore have drunke deep of this ſorrow, and have beene extraordinarily ſtricken, and yet they are growne ſo much the more hardened in their ſinnes by all theſe blowes that God hath laid upon them; theſe are in a deſperate condition, even ſuch as God hath made howle in the Congregation, yet afterwards fall into the ſame courſes againe, and returne to their old byas, and now they can out-face God and his Miniſters and all; and think it a matrer of baſeneſſe to bee diſquieted in heart, as they have been: ſuch novices and children they were once, that they could not ſleep nor bee quieted, but now they care not what all the Miniſters under heaven ſay againſt them; nay, they can ſleare in our faces, and be drunk and vile, and be never troubled for it, they have gotten the skill of it:

This is the moſt fearfull condition that almoſt a poore creature can fall into.

Thou accounteſt it thy glory and credit that thou canſt beare all, and art metall of proofe, and no bullets can pierce thee, thou waſt troubled before, but now thou haſt ſhaken it off; This I ſay is thy ſhame, and will aggravate thy condemnation; nay, I take it to be one of the ſoreſt tokens under heaven, of a graceleſſe heart; If thou haſt had thy conſcience awakened, and haſt beene troubled for ſinne, and now doſt fly off, it is a ſigne of Gods high diſpleaſure towards thee; thou takeſt the right courſe, as if God had invented a way to deſtroy thy ſoule, as you may ſee in *Eſay*, *Goe thy wayes*, Eſa. c. 7, 8, 9. ſaith the Lord, *ſpeake to this people, but they ſhall not heare; make the heart of this people fat*: as though hee had ſaid, there are a company of people in ſuch a place; Goe thy wayes to them, open their eyes, and touch their hearts, and awaken their conſciences, and when thou haſt done, then

then let their conſciences be ſeared and fatted, then they will goe the right way to deſtruction; for if they would awaken, and ſorrow kindly, and repent, I muſt needs ſave them.

Let theſe men remember that it is a heavie ſigne God hath forſaken them; mee thinkes this ſhould trouble their ſoules exceedingly, and force them to cry out, I am the man that have my heart fatted, and would not be touched and converted.

Now if all bee true that I have ſaid, there are but few ſorrowers for ſinne, therefore few ſaved; here we ſee the ground and reaſon, why many flye off from Godlineſſe, and Chriſtianity: This is the cauſe; their ſoules were onely troubled with a little helliſh ſorrow, but their hearts were never kindly grieved for their ſinnes. If a mans arme bee broken and disjoynted a little, it may grow together againe; But if it be quite broken off, it cannot grow together; ſo the terrour of the Law affrighted his conſcience, and a powerfull Mi-

niſter unjoynted his ſoule, and the Judgements of God were rending of him; but he was never cut off altogether: and therefore he returnes as vile, and as baſe, if not worſe then before, and hee growes more firmely to his corruptions.

It is with a mans converſion, as in ſome mens ditching; they doe not pull up all the trees by the roots, but plaſh them: ſo when you come to have your corruptions cut off, you plaſh them, and doe not wound your hearts kindly, and you doe not make your ſoules feele the burthen of ſin truly: this will make a man grow and flouriſh ſtill, howſoever more cunningly and ſubtilly. This lopping profeſſour growes more ſubtill in his wickedneſſe: the ſoule that hath been terrified for his luſts, he is now growne a plaſhed adulterer, an Alehouſe haunter, he will be drunke more cunningly and ſecretly, and ſo he that hath been an open oppoſer of Gods children, will now jybe and jeaſt at them in a corner, and when he comes amongſt his old com-

companions, then he can vent out all his malice.

This is the reaſon why all wicked men that were in ſome good way of preparation of ſoule, they turne their backs upon Chriſt; even becauſe they were never cut off kindly from their ſinnes, but onely unjoynted, and that is the reaſon why they fall to their old corruptions againe. This is the maine cauſe of all the hypocriſie under heaven: there was never any ſoule that made profeſſion, and fals again, but the ground of it is here.

The third Uſe is for exhortation: *Uſe 3.* If every ſorrow will not doe it, and if ſleight ſorrow will not doe it, what then remaines to be done? then if ever thou wouldſt be comforted, and receive mercy from the great God, labour to take the right way, and never be quieted, till you doe bring your hearts to a right pitch of ſorrow; let it never be ſaid of you as it was of them in *Hoſea*, *They have not cryed unto me with their hearts when they howled upon their beds, they* Hoſ. 7. 14

assembled themselves for corne and wine, but they rebell against me. Thou hast a little slight sorrow, but oh, labour to have thy heart truely touched, that at last it may breake in regard of thy many distempers; the longer seed time, the greater harvest; and so howsoever this sorrow is troublesome now, it will be very comfortable in the end; and though it be tedious to lay all these cursed abominations upon thy heart; yet it will not be harsh when the Lord remembers you in his Kingdome; it will never repent you that you have had your hearts humbled and broken, when the Lord comes to heale you: and it will never repent you that you have wept, when the Lord comes to wipe away all teares from your eyes. *Blessed are they that mourn, for they shall be comforted,* saith our Saviour; but *Woe to you that are at ease in Sion*; there is a time of mourning for sinne; you cannot have ease and quietnesse alwayes, you had better now be wounded then everlastingly tormented. And therefore if you

Mat. 5. Amos 6. 1.

you deſire to ſee the face of God with comfort, and to have Chriſt ſpeake for you, and ſay, Come you poore heavie hearted ſinners I will eaſe you; if ever you deſire this, labour to lay load on your hearts with ſorrow for your ſinnes. Oh what comfort ſhall a poore broken heart finde in that day! *David* ſaith, *A broken and contrite heart (O Lord) thou wilt not deſpiſe.* Psal. 51.

When men goe into a farre Country for merchandize, they will not take rattles and toyes for their money; but ſuch commodities as they may get ſomething by: ſo when the *Lord* comes for broken hearts, you muſt not thinke to put the *Lord* off with a little painted ſorrow: No, no, it is a broken heart that the *Lord* will not deſpiſe. Would you know what kinde of heart the *Lord* will accept and never caſt off? *It is a broken heart:* tell your friends and neighbours of it, me thinkes you looke as if you would finde acceptance with God, and goe to heaven, Oh then get an humble, lowly, bro-

ken heart; the *Lord* regards not all rivers of oyle in the world; not an hundred thouſand faſts; but it is a broken heart that God will bleſſe and glorifie.

Looke as it is with a womans conception, thoſe births that are haſty, the children are either ſtill-borne, or the woman moſt commonly dyes; ſo doe not thou thinke to fall upon the promiſe preſently: Indeede you cannot fall upon it too ſoone upon good grounds; but it is impoſſible that ever a full ſoule or a haughty heart ſhould beleeve, thou mayeſt be deceived, but thou canſt not be ingraffed into Chriſt: therefore when God begins to worke, never reſt till you come to a full meaſure of this brokenneſſe of heart. Oh follow the blow and labour to make this worke ſound and good unto the bottome; and then you ſhall be ſure to receive comfort, as the *Prophet David* ſaith, *Our eyes are upon thee till thou have mercy on us.* Let your conſciences be wounded throughly and kindly, and reſolve

Pſa. 123. 2.

not

not to heare the curſed counſell of carnall friends, that ſay, What neede you mourne? O poore fooles, there is not any, even the civilleſt profeſſor in the Kingdome; but if God diſcharge his ſinnes at his heart as he could doe, it were enough to make him goe howling with ſorrow to his grave; therefore humble your ſelves before God, and never be at reſt, till the Lord ſhew mercy to your ſoules, never unburthen your ſoules before God eaſe you; and doe not break priſon. For if you doe, God will ſend after you with a witneſſe. No, no, When God hath put thee into priſon, breake not out till God ſend to deliver you; and then your hearts will be filled with comfort: ſoundly humbled, ſoundly comforted: If a man be loſt, Chriſt will ſeeke him up and ſave him.

Now it may be ſome poore ſoule will ſay, How ſhall I bring my heart to this ſound worke of ſorrowing for ſinne? *Queſt.*

Answ. 1. I answer, when the Lord begins to worke upon you, and you begin to see your corruptions, then possesse your soules with the apprehension of the tickelishnesse of your condition wherein you are; this worke is great and marvailous inward, and you may easily be deceived, and the danger is great if you be deceived: it is in this case with the soule, as it is with a ship on the sea, when the Mariners passe by and see the rocks where such and such ships have been split, and the men and all lost; they are very wary to steere aright, to direct their Compasse aright; but neere sands and rockes they will not come: So it is with this humbling of the heart, many have beene cozened and deceived therein: therefore now hold this rule, Let that soule whose eyes God hath opened, and brought under his blowes (let such I say) rather feare he is not found in the worke, then feare that he shall not have ease; for every man saith, I pray you Sir comfort and refresh me, and will God never give

give me comfort? But herein they goe wrong; many periſh becauſe they goe off from this work ſo ſoone; never did any periſh becauſe he received the worke ſoundly. Therefore reaſon thus with thy owne heart; and ſay, Good Lord be mercifull to me, my condition is very tickle; If now I be deceived, then farewell comfort.

Was not *Cain* and *Judas* vexed and diſquieted, and yet damned?

This is a great point of wiſdome, and ſinkes many a Chriſtian; (I know what I ſay) as it is with childbearing, a woman when her throwes come often and ſtrong, there is ſome hope of deliverance, but when her throwes goe away, commonly the child dies, and her life too: So it is in this great worke of contrition, which is nothing elſe, but the childbirth of the ſoule; when your throwes goe away, take heede that your ſalvation goes not too: Once you could ſay, The Miniſter ſpake home to my heart, I remember the time full well; Why then what becomes

comes of all your ſorrow? Can you be as carnall and as ſecure as ever? It is certaine you are in child-bearing, but your throwes have left you, and your brokenneſſe of heart is gone, and therefore you are in an ill caſe, ſurely at ſome low ebbe of grace.

Again, if a mans heart be ſoundly broken, though hee fall into ſome ſinne, he may be recalled; but if he have not his heart ſoundly broken, he is undone. If the foundation be naught, the building muſt needes fall; So it is in this preparation of the ſoule for Chriſt, if this be naught, all comes to naught; therefore be ſo much the more fearefull of your ſoules, becauſe your condition is ſo much the more tickle in this, then in any thing elſe, and rather deſire ſoundneſſe then quietneſſe.

2. Secondly, when God ſtirres, doe you ſtirre your hearts too, bee you ſtabbed further, and make the blow goe deeper; therefore whereſoever any truth goeth neere

neere to the heart, and awakens thee, looke up to Heaven, and bleſſe God for it, and labour to drive the naile home to the head, and make the ſalve worke to the bottome; And let me adviſe you to this, when your ſoules are wrought upon by any reproofes or admonitions, take that truth, and labour to maintaine the power of it upon your hearts all the weeke long after; and let your ſoules bee awed by it.

Thirdly, conſider what thy ſoule findes to be moſt evill and deteſtable, whether it bee poverty, or diſgrace, or loſſe of libertie; and then if it be ſinne, (marke what I ſay) get up thy heart higher in the very apprehenſion of ſinne as it is ſinne: and let thy ſoule be more affected with the vileneſſe of ſinne, then of any other hardſhip whatſoever: As thus, ſuppoſe thy heart be very proud, if ſhame and diſgrace befall thee; Oh how doth thy heart ſhake in the apprehenſion of it, thou canſt live no lon- 3.

ger

ger, except ſome honour come: Now ſinne is worſe then ſhame, therefore looke up to heaven, and ſay, Oh my heart did ſhake with ſhame, but ſinne is farre worſe, for, what if the Lord take away my honour, that he hath promiſed to ſuch as feare his name? and what if he blot my name out of the booke of life? therefore ſinne is worſt of all: This is certaine, there is no evill the ſoule feares or findes, but ſinne is the cauſe of it, but the ſeparation of the ſoule from the Lord is the greateſt evill, therefore ſin is the cauſe of it, and therefore reſt not till thy ſoule ſhake in the apprehenſion of it. This is the next way to be above puniſhment or any thing elſe.

Now I come to the fruites of godly ſorrow, which are from theſe words, *They ſaid to Peter and the other Apoſtles, Men and brethren, what ſhall we doe?* In theſe words there are three things preſumed; and three things plainely expreſſed.

1. Firſt, there are three things preſumed, they did ſee themſelves in a miſe-

miſerable and damnable condition, as if they had ſaid: Hell is now gaping; it is but turning of the ladder, and we goe to hell for ever, *Men and brethren what ſhall we doe?*

Secondly, they themſelves were ignorant, and could not direct themſelves what to doe to come out of this eſtate, and therefore they ſaid, *Men and brethren*, adviſe us what to do: if there be any helpe, ye know it. 2.

Yet ſtill there is a ſecret kinde of hope, and the heart ſuſpects, that it may and will be otherwiſe with them, they doe not ſay, there is nothing to be done: no, they ſay, *What ſhall we doe?* ſurely there is ſome way to finde helpe, if we could tell it. 3.

Again, there are three things plainly expreſſed in theſe words, they make an open and plaine confeſſion of their ſins, when they were ſicke at the heart, they could make open confeſſion, and lay the hand upon the ſore, and ſay, if there be any vile wretches under heaven we are they.

Secondly, a thorough reſolution againſt ſins, and a hatred of the ſame, as 2.

if

if they had ſaid, We are reſolved to doe any thing, whatſoever it is, we care not, ſo we may thwart our ſinnes.

The laſt thing expreſſed, is a ſequeſtration of the ſoule from this ſinne, the ſoule falls off from them, and bids farewell to all curſed courſes.

Firſt, I come to the three things preſumed; and becauſe I ſhall have occaſion afterward to handle the two former, I will begin with the laſt of the three, which is this, *Men and brethren, what ſhall we doe?* Surely there is ſome courſe to be taken, is there not? You that are *Gods Prophets*, tell us if there be any hope for ſuch poore diſtreſſed ſinners as we are.

Doct. So the Doctrine is this, there is a ſecret hope of mercy, wherewith God ſupports the hearts of thoſe that are truely broken hearted for their ſinnes; howſoever theſe men did ſee themſelves miſerable, yet they did not throw off all, and ſay, *Men and brethren* there is no hope

for

for us, therefore we will heare no more; but ſeeing we muſt goe to hell, we will take our pleaſure while we live here in the world, while we may, and if we muſt be damned, we will be damned for ſomething: No, theſe people had ſome hope that they ſhould finde mercy, the Lord will not quench the ſmoking flax but kindles it further, and the Lord drawes on the worke of the ſoule, and pluckes it to himſelfe, and makes it looke up to him, and waite upon him for helpe and mercy.

I confeſſe it is true that ſometimes the ſoule in ſome deſperate fit, (and in ſome horrour of heart, when temptation growes violent and long, and the diſtempers of a mans heart ſtirre exceedingly) may ſeeme to caſt off all, and reſolve with *David* when he had beene long perſued by *Saul, I ſhall one day fall by the hand of Saul*; So the ſoule ſaith, God will one day leave me, and I ſhall periſh; And as *David* ſaith in another place, *All men are lyers*, that is, Pſal. 77. 6,13.

is, they ſaid, I ſhall be King of *Iſrael*, but they are all deceived; *They are all lyers*; but it was in his haſte, in a proud, impatient, haughty humour.

This is our nature, if God buckle not to our bow, and heare us not even when we will; then (in a proud humor) we are apt to ſay, Oh my ſinnes will never be pardoned, and I ſhall never get ground againſt my corruptions. A man that is in a ſwoun, lyes as if he were dead, but yet hee comes to himſelfe againe, and lookes up and ſpeakes; ſo how ever the ſoule in ſome unruly humour is driven to a ſwoune, and thinkes it impoſſible to finde mercy, or overcome his corruptions; yet ſtill he recovers againe, and the ſoule that is truely broken for ſinne, is upheld; as *Ionas* ſaid, *I am caſt out of thy preſence, I am even ſinking, yet will I looke towards thy holy temple*; So howſoever the ſoule may be over-whelmed in a drunken fit of pride, or impatience; yet after the ſoule hath prayed, it ſaith, I will waite upon God for mercy.

Ionah 2. 4.

God

God deales with poore ſinners in this caſe, as men doe that pound precious powder, as Bezar ſtone or the like, to make ſome potion withall, they will breake it, and pound it all to peeces, yet they cover it up cloſe, and will not loſe the leaſt ſand of it; as they breake it, ſo they keepe it cloſe that none be loſt: So when God doth purpoſe to doe good to your ſoules, he will breake you and melt you; and then you think hee hath caſt you off in his anger: No, no, he is pounding of you, but he will preſerve thoſe ſoules notwithſtanding, and will not loſe ſuch poore ſinners whom he purpoſeth to doe good unto.

The ſoule hath many ſhakings.

As it is with pocket Dyalls, a man may ſhake them this way and that way, but they are ſtill north-ward by vertue of the Load-ſtone; ſo there are many ſhakings in the ſoule, ſometime it feareth God will not be mercifull, ſomtimes it hopes that he will; thus it is toſſed to and fro, but ſtill it is heaven-ward, and there is a hope that it may be otherwiſe: For the

the Lord holds the ſoule by a ſecret vertue to himſelfe, and drawes the heart to ſeeke for mercy.

When the Prodigall child was brought to a deſperate ſtraite, hee began to conſider what hee had done, whereas before he ſaid; Shall I ever be a ſlave in my fathers family? But at laſt when all was ſpent, what doth he doe? he ſaith, It is true, I can looke for no helpe and favour, and I cannot tell whether my Father will receive me or no; yet *my Fathers ſervants have bread enough, and ſhall I ſtarve for hunger?* O wretch that I am, I have left a kinde fathers houſe; yet, come what will, *I will home againe, and ſay, Father, I have ſinned*; Thus the ſoule thinkes with it ſelfe, Oh the many ſweete and gracious calls that I have had! how often hath Chriſt come home to my heart, and deſired entrance? and yet I ſhut the doore upon him; ſhall I now goe home to the Lord Jeſus Chriſt? How juſtly may he reject me that have rejected him? he may damne me; and

Luk. 15. 18.

and yet he may ſave me; and therefore I will waite upon him for mercy: thus the ſoule will not off from God, but it hath a ſecret hope wherewith the Lord keepes the heart to himſelfe.

The Reaſon is, becauſe unleſſe the Lord ſhould leave this hope in the heart, it would utterly be overthrowne with deſpaire: You that make nothing of your looſe thoughts and vaine ſpeeches, I tell you, if God did ſet but one ſinfull thought upon thy heart, thy ſoule would ſinke under it, and the Lords wrath would drive thee to deſperation: were it not that the Lord doth uphold thee with one hand, as he beates thee downe with the other, it were impoſſible but the ſoule ſhould deſpaire, (as the Proverb is.) But for hope the heart would breake. Who can ſtand under the Almighty hand of God, unleſſe he doth uphold him? *God* hath broken off the ſinner by this ſorrow, but he will not throw him to hell: As the Gardiner cuts off a graffe to plant it into a new ſtocke, *Reaſ.* 1.

ſtocke, not to burne it: So the Lord cuts off a ſinner from all abomination, but he will not caſt him into hell, the *Lord* melts the heart of a poore ſinner, but conſumes him not, but as the Goldſmith melts his gold, not to conſume it all away, but to make it a better veſſell: So the Lord melts a poore ſinner to make him a veſſell of glory: the Lord will fire thoſe proud hearts of yours, and clip off thoſe knotty luſts, but if you belong to him, he will leave a little remainder of hope, that you may be formed and faſhioned, not conſumed.

It is the argument of the Lord by the *Prophet*, *He will come and dwell with, and refreſh the broken ſoule, and he will not contend for ever, leſt the Spirit ſhould faile before him:* If the Lord ſhould let in but one ſcattering ſhot of his vengeance into the heart, it were enough to drive the ſoule to deſpaire, but God will lay no more upon us then will doe good to us.

Eſa. 57. 16.

Reaſon. 2. Secondly, if the Lord did not leave

have his hope in the heart, a mans endeavours in the uſe of the meanes, would be altogether killed: if there be no hope of good, then there is no care of uſing the meanes, whereby any good may be obtained. Good is the loadſtone of all our endeavours; a man will not labour for nothing: *deſpaire* kills a mans labours, and pluckes up the roote of all his endeavours. If there be any good preſent, hope makes us labour to encreaſe it; if any good be to come, hope labours to attaine it: But good there muſt be.

So hope provokes the ſoule to uſe the meanes, and ſay, I am a damned man, but if there be any hope, I will *pray*, and *heare*, and *faſt*; Who knowes but God may ſhew mercy to my poore ſoule?

1. We may here take notice of the mervailous tenderneſſe, and the loving nature of God in dealing with poore ſinners; that in all his courſes of juſtice remembers ſome mercy; and in all the potions of his wrath ſtill he drops in ſome cordials *Vſe* 1.

of

of comfort: he deales not with us as he might; but ſo, as might be moſt comfortable every way, and uſefull to worke upon our hearts, and to draw our ſoules home unto himſelfe. Should the Lord come out againſt a poore ſinner, and in his wrath let flye againſt him, his ſoule would ſinke downe under him; but bleſſed be God, that he doth not deale with our hearts as we deſerve; if he were as rigorous againſt us, as wee have beene rebellious againſt him, wee ſhould ſinke in ſorrow, and fall into deſpaire, never to be recovered any more.

But as the Lord batters us, ſo hee relieves us; as wee may ſee in *Saul*, he had gotten letters to Damaſcus, Acts 9. and now he hoped, being Generall of the field, to bind and to impriſon all, and he would not ſpare the poore Chriſtians a jot; but Chriſt meets him in the field, and threw him downe, and might have killed him too: but the Lord deſired rather that hee might be humbled then confounded: I cannot reade that ever

ever he ſhewed his letters, but laid all flat downe before the Lord, and ſo was accepted; the Lord ſhewed him his miſery, yet he lets him not periſh there, but gives him a little creviſe of comfort.

When the Lord dealt with the children of Iſrael, he ſaid, *I will allure her, and bring her into the wilderneſſe, and there I will give her the valley of Achor for the doore of hope; When Achan was ſtoned for ſtealing the wedge of gold,* the Iſraelites called it the *valley of Achor,* and ſo it is called to this day. Hoſ. 2. 15. Ioſ. 7. 24.

The valley of *Achor* is the valley of trouble, of ſtoning. So the Lord doth here; hee draweth the ſoule into the wilderneſſe of ſorrow for ſinne, but doth he leave the ſoule there? no, there is the doore of hope alſo, and there the ſoule ſhall ſing as in former times. And hereupon the ſoule ſaith, There is ſome hope that God will doe good unto me for all this; there is hope the Lord is melting me, to make me a veſſell of glory: that is a gloomy night when

there is neither Moone nor Candle to be ſeene: ſo though the ſoule be marvailous gloomy and heavie, yet there is ſome creviſe of light and conſolation let into the heart, ſtill chearing and refreſhing it: the Lord knowes what metall we are made
Pſa 103. of, and *remembers that wee are but duſt:* therefore he ſo corrects us, that he may leave an inkling of mercy and favour in our hearts.

O therefore let us admire and bleſſe this good God, and not quarrell with his Miniſters nor providence, and ſay, Other men have comfort, and therefore why am I ſo troubled and diſquieted? How now? it is endleſſe mercy that thou liveſt, therefore downe with thy proud heart, and ſtifle thoſe diſtempers of ſpirit, and ſay, The Lord hath broken and wounded me, but bleſſed be his name, that I may come to Church, and that he hath not dealt with me as I have deſerved, but in goodneſſe and mercy; I hope God in his ſeaſon will do good to my ſoule.

Secondly,

Secondly, let us be wiſe to nouriſh this ſame bleſſed worke in our hearts for ever; let us have our hearts more and more ſtrengthened, becauſe thereby our hearts will be more and more inabled to beare and undergoe any thing; if you have but a little glimpſe of hope, cover it; and labour to maintaine it, and if ever God let in any glimpſe of mercy into our hearts, let it not goe out: it is ever good to take that way that God takes, the Lord ſuſtaines our hearts with hope: hope is the ſinewes of the ſoule, therefore ſtrengthen it. *Vſe 2.*

As a Mariner that is toſt with a tempeſt in a darke night, when he ſees no ſtarres, he caſts anchor, and that cheares him; this hope is the anchor of the ſoule, whereby it lookes out, and expects mercy from God: the poore ſoule ſeeth no light nor comfort, nothing but the wrath of an angry God; and he ſaith, God is a juſt God, and a jealous God; even that God whoſe truth I have oppoſed is diſpleaſed

with me, then the ſoule is toſſed and troubled, and runnes upon the rocks of deſpaire; how ſhall the ſoule be ſupported in this condition? You will finde this true one day, therefore looke to it before: you vile drunkards are now ſayling in a faire gale of pleaſure, and carnall delight, but when the Lords wrath ſhall ſeiſe upon you, when he ſhall let in the flaſhes of hell fire, then you are toſſed, ſometimes up to heaven, now downe to hell: therefore caſt anchor now, and this hope will uphold you, for this *hope is called the anchor of the ſoule.* Heb. 6. 19. Thou doſt not yet ſee the Lord refreſhing of thee, but it may be otherwiſe. The people of *Niniviti* ſaid, *Who knowes but God may repent!* Ion. 3. 9. this upheld their hearts, and made them ſeeke to the Lord in the uſe of the meanes, and the Lord had mercy on them. If you belong unto the Lord, he will come againſt thoſe drunken proud hearts, and rebellious hearts of yours, and dragge them downe to hell, and make them ſorrow for their ſinnes. And remember

ber this againſt that day, *Who knowes but the Lord may ſhew mercy?* and therefore yet heare, and pray, and faſt, and ſeeke unto him for mercy. We fence thoſe parts of our bodies moſt that are moſt precious, and the hurt whereof is moſt dangerous. Hope is called the *helmet of Salvation*, and the aſſurance of Gods love is the head of a Chriſtian, now take away a Chriſtians head, and he is cleane gone: the devill ever labours for that, and ſaith, You come to heaven? prove it: Loe, you thinke God hath neede of drunkards and adulterers in heaven? and will God provide a Crowne of glory for his profeſſed enemies? Hath God made heaven a hogs ſtie for ſuch uncleane wretches as you are? No, no, there is no ſuch expectation of mercy: This wounds the head of the ſoule, but *hope* is the *helmet* that covers the head of a Chriſtian, makes him ſay, I confeſſe I am as bad as any man can ſay of me: heaven is a holy place, and I have no goodneſſe at all in me, yet there is hope the Lord

1 Theſ. 5. 8.

may breake this proud heart of mine, and take away theſe diſtempers of ſpirit: Now by this meanes the head of a Chriſtian is kept ſure.

But ſome will ſay, How ſhall we maintaine and cheriſh this hope in our hearts?

Anſw. The meanes are eſpecially three.

Meanes how to maintaine our hope, when God ſeemes to walke contrary to us.

1. Firſt, take notice of the *All-ſufficiencie* of God, as he hath revealed himſelfe in his Word; ſay not as many doe, I cannot conceive it, or I cannot finde it, but what doth the Word ſay? Is not God able to pardon thy ſinnes? (away then with thoſe, I cannot conceive it, and the like:) Is there any thing hard for me, ſaith God? Whatſoever thy eſtate is, there is nothing hard to him that hath hadneſſe at command; when our Saviour ſaid, *It is as eaſie for a Camell to goe through the eye of a needle, as for a rich man to goe into heaven*; Good Lood, ſaid they, *Who can be ſaved?* But Chriſt ſaid, *With God all things are poſsible*; If you looke unto man how he is glued to the world,

Mat. 15. 24.

ſo

ſo that all the Miniſters under heaven cannot pull him away, but ſtill he will lie, and cozen; Reaſon and Judgement cannot conceive how this man ſhould be ſaved, but with God all things are poſſible: See what the *Apoſtle* ſaith, *Abraham above hope beleeved under hope, that he ſhould be the Father of many Nations*; This he did, becauſe he knew he which had promiſed was able to performe it: and this did feede his hope, he did beleeve above hope in regard of the creature, under hope in regard of God. As if he had ſaid, I have a dead body, but God is a living God; and *Sarah* hath a barren wombe, but God is a fruitfull God. Rom. 4. 18. 21.

It may be thou ſayeſt, If any exhortation would have wrought upon me, then my heart might have beene brought to a better paſſe; but can this ſtubborne heart of mine be made to yeeld? And can theſe ſtrong corruptions of mine be ſubdued?

Howſoever thou canſt not doe it, *Anſw.*

yet God can quicken thee, and although thou be a damned man, yet he is a merciſull God, this All-ſufficiencie of God is a hooke whereon our ſoules hang; when the *Apoſtle* had prayed that the minds of the *Epheſians* might be opened, and that they might be able to know the love of Chriſt; becauſe ſome one might ſay, How ſhall we know that which is above knowledge, the text ſaith, *Now to him that is able to doe abundantly above what we can thinke or aske, according to his mighty power that worketh in us, to him be glory:* As though he had ſaid, Though you cannot think or aske as you ſhould, yet God is able to doe exceedingly abundantly more then we can think or aske; ſo then no more but this, we are not able of our ſelves to thinke a good thought, yet there is ſufficient power in God, and though we are dead-hearted, and damned wretches, yet there is ſufficient ſalvation in God. Let us hang the handle of hope on this hooke.

Ephes. 3. 19. 20. Rhem.

Meanes 2. Secondly, the freeneſſe of Gods pro-

promiſe mervailouſly lifts up the head above water; as the begger ſaith, The doale is free, why may not I get it as well as another? This ſometimes daſheth our hopes: when the ſoule begins to think what mercy is offered, he ſaith;

Oh! many are they that have it; could I feare God as I ſhould, and ſeeke for mercy as I ought, then there were ſome hope; but I have no heart to endeavour or deſire after any mercy, and I cannot bring my ſoule, nor ſubmit my will to yeeld, and therefore ſhall I ever have mercie? *Object.*

Why not thou too? Doth God ſell his mercy? No, he gives it freely; God keepes open houſe: Oh the freeneſſe of that mercy and goodneſſe that is in God! he requires nothing of thee to procure it, but he ſhewes mercy becauſe he will ſhew mercy; thou haſt no will, but God hath a will: and his ſhewing of mercy depends not on thy will, but upon his owne free will: It is true, God will make a man will, and *Anſw.*

breake his heart, becauſe no man otherwiſe can be ſaved; but it is as true, that *Chriſt* will give you brokenneſſe of heart as well as heaven and ſalvation. *I will take away the heart of ſtone, and give you a heart of fleſh, and cauſe you to walke in my wayes,* ſaith the Lord: hold this truth in thy ſoule: As there is no worth in the ſoule that can deſerve any thing at Gods hands: ſo there is no ſinne (the ſinne againſt the Holy Ghoſt onely excepted) that can hinder the freeneſſe of Gods grace from ſaving us: if thou belong to him, he will hale thee to heaven; and pull thee from hell, he will make thee lye in the duſt, and waite for mercy, and come groveling for his grace, and that freely, without any thing on thy part: *Who is a God like to thee* (ſaith *Micah*) *who pardoneſt iniquitie, becauſe mercy doth pleaſe thee?*

Ezech. 36. 26.

Mich. 7. 18.

The *Lord* ſheweth mercy, not becauſe thou canſt pleaſe him, but becauſe mercy pleaſeth him. And in *Eſay* he ſaith, *I am he that blotteth out thy offences, for my owne names ſake.*

Iſa. 43. 24, 25.

But

But the ſoule may ſay, they were Gods people that did humble themble themſelves, and they had hearts to feare him. *Obj.*

See that in the twenty fourth verſe, *Thou haſt brought me no corne, neither haſt thou filled me with the fat of thy ſacrifice: but thou haſt wearied me with thy tranſgreſsions:* yet the Lord ſaith, *I am he that pardoneth thy ſinnes:* Thou ſayeſt if thou couldſt pray, and humble thy ſelfe, there were hope of mercy; the text doth not ſay, It is a ſinner, but it is I, a God, that muſt doe it, this is the freeneſſe of his grace. *Anſw.*

But ſome may object, Is it poſſible that a man ſhould receive any mercy, and yet be ſo ſtubborne and rebellious? This makes way for drunkards to live as they liſt, and yet thinke to goe to heaven. *Object.*

I anſwer, it is true, the Lord will pardon them if they belong to him, but he will doe it with a witneſſe: the Lord will dowze that ſoule of thine in the veine of his vengeance, but he will pardon thee too: God *Anſw.*

will

will pardon thy ſinne in Chriſt, but he will make thee feele the bitterneſſe of ſinne firſt.

Means 3. Laſtly, conſider the abundance of mercy and goodneſſe that is in God, whereby he not onely ſtrives with us in the midſt of all rebellions, but he is more mercifull then we are or can be rebellious: this helpes the heart of another thing that cuts it. For when the ſoule ſeeth all his ſinnes for number, for nature, ſo many, and ſo abominable, hee ſaith;

Obj. Can mercy be ſhewed to ſuch a wretch as I am?

Anſ. Yes, for as God is *All-ſufficient*, and his promiſe free, ſo hee hath plenty of mercy for the worſt, hee exceedes in mercy all the ſinnes that can be; (except that againſt the Holy Ghoſt) and therefore the ſoule throwes it ſelfe upon this, the *Apoſtle* ſaith, *Where ſinne abounds, grace abounds much more:* leſt any man ſhould ſay, *Let us ſinne that grace may abound*, the text ſaith in another place, *Whoſe damnation is juſt.* This knockes

knockes off the fingers; though a ſinfull wretch abuſe God and Grace, yet mercy will overcome the heart in this caſe, but it will coſt him deare; though thou turneſt the grace of God into wantonneſſe, the Lord will turne that wantonneſſe of thine into bitterneſſe; the Lord will ſting that heart of thine one day, and make thee ſee whether it be good to forſake mercy when it is offered; it will be eaſier for *Sodome* then for thee, when thou ſhalt ſee a company of poore *Sodomites* fry in hell; howſoever God may bring thee to heaven, yet he will make thee fry in hell, and he will make thee thinke a *Sodomite* to be in a better condition for the preſent then thou art.

But ſome will ſay, God cannot in juſtice ſave ſuch a wretch as I am. *Obj.*

For anſwer to this, ſee what Saint *James* ſaith, *Mercy rejoyceth*, or triumpheth, *over juſtice*: howſoever *Juſtice* ſaith, he muſt be plagued, yet *Mercy* ſaith, Chriſt hath made a plentifull ſatisfaction for him: ſo then if God be *all ſufficient*, and his *Anſ.*

pro-

promiſe free, and his mercy ſuper-abundant, then we may be ſtirred up to hope for mercy from God, our hearts may be ſupported herein for ever.

Now I come to ſome other particulars that are plainely expreſt in our text.

Firſt, they made a free and open confeſſion of their ſinnes, they did not ſtay till the *Apoſtles* went to their houſes, but they went to them, and ſaid, *Men and brethren*, you have ſpoken againſt the ſinne of murther, and we confeſſe we are guilty of this ſinne.

Doct. The Doctrine from hence is this; When the heart is truely broken for ſinne, it will be content to make open and free confeſſion thereof; or thus, Sound contrition brings forth bottome-confeſſion. *Men and brethren, what ſhall we doe to be ſaved?* as if they had ſaid, The truth is, we have heard of the fearefull condition of ſuch as have killed the Lord Jeſus, and we confeſſe whatſoever you have ſaid, he was perſecuted by us,

and

and blaſphemed by us, we are they that cryed, Crucifie him, crucifie him; we would have eaten his fleſh, and made dice of his bones; we plotted his death and gloried in it; theſe are our ſinnes, and haply a thouſand more that then they revealed; and this is remarkable, *They goe to Peter and the other Apoſtles*, they did not goe to the *Scribes* and *Phariſees*, and that curſed crew.

Whence obſerve this by the way, when the ſoule is thus truely broken, generally it will never repaire to ſuch as are carnall and wicked men; for theſe people knew that the *Scribes* and *Phariſees* had their hands as deepely imbrued in Chriſts blood as themſelves; and beſides they knew them to be ſuch naughty packes, that they would rather encourage them in their ſinnes, then any way eaſe them, and recover them from the ſame: therefore they went to the *Diſciples*, becauſe they were holy and gracious perſons, and willing to ſuccour them; and it is certaine, that ſoule was never truely broken *Note.*

for

for ſinne, that goes for helpe to ſuch as are guilty of the ſame; it is ſuſpitious that theſe men goe not onely to ſtop the mouth of conſcience awakened. You ſee our converts here went to the *Apoſtles*, not to the *Scribes* and fellow-murtherers; but this by the way onely: I goe on in the former point.

A broken hearted ſinner knowes more by himſelfe then any man can doe, when a man is pinched with famine or drought, he will open his wants fully and freely, and ſo a man that is ſicke, and hath ſome heavie diſeaſe upon him, will tell of more paines and gripings then any Phyſitian can doe: So it is with the ſoule that is deadly ſicke in the ſight of his ſinnes and abominations.

Queſt. But may not a wicked man that never was truly broken hearted, make a large and open confeſſion of his ſinnes?

Anſw. I confeſſe that in the horrour of conſcience he may doe it, but with the *dog* he returnes to his former *vomit*, and with the *Sow* to her *wallowing*

in

in the mire; the Hogge that is kept in a cleane meadow, will looke ſomewhat white, but if hee comes from thence, he will lye downe in the firſt durty puddle he comes at; ſo there are ſome ſinners that have beene well trained up, and live in a good family, they are a little cleanſed; but when they come to live among wicked companions, they grow as prophane as the reſt; and yet all this while they are hogges, and will murmure at others that are more holy then themſelves; Now the dogge is he that hath had his eyes opened, and his conſcience awakened, and ſome horrour laid upon his ſoule, and this doth make him diſgorge himſelfe for a while, to eaſe him of his horrour; but when that man returnes to his ſinnes, he will ſnarle and bite too, and fall heavily upon Gods people, ſo much the more becauſe he hath confeſt his ſins; thus it was with *Iudas*, he ſwallowed down his *thirty pence*, but God made him come and acknowledge his ſin, and take ſhame to himſelf, and

yet

yet a *Iudas*, a devill, and at this day in hell. I tell you, this his confeſſion out-bids moſt people in our generation; the fiſh is content to nibble at the baite, and ſo is taken with the hooke, and when it hath the hooke and baire too, it would be rid of both: ſo when horrour of conſcience hath faſtned upon the ſoule of a man becauſe of ſinne, he could be content to vomit his ſinne and all up, and yet he is a very beaſt.

Queſt. But doth hearty confeſſion argue true *contrition?*

Anſw. I anſwer, there is a kinde of confeſſion which no man attaines unto, but he hath a broken heart; *Iudas* nor no carnall heart under heaven comes to this, and you muſt know there is no word ſpoken by the one but may be ſpoken by the other, and therefore the difference is not from the words, but from the inward frame of the heart: And for the opening of this truth I will propound and ſhew theſe two things.

Firſt, the confeſſion of a poore broken hearted ſinner.

Second-

Secondly, I will ſhew you when the Saints of God are called to confeſſe.

For the firſt, the difference betweene the true and the falſe confeſſion, is diſcovered in theſe three particulars.

Firſt, they differ in the end, a broken hearted ſinner confeſſeth his ſinnes, that he may take ſhame to himſelfe, and glorifie God, this is the frame of the ſoule that truely confeſſeth his ſinnes, he doth it to honour the *Goſpell* which he hath ſo much diſ-honoured, to diſcover the vileneſſe of his perſon and of his ſinne, that he hath ſo much ſet up; he is willingly content that the glory of it may be Gods, and the ſhame his owne. Conſider that paſſage of the good *Theefe* upon the *Croſſe*, when the reprobate was going to be executed for his ſinne, hee railed upon Chriſt, (whence obſerve by the way, a wicked man will be a wretch though he ſhould goe to hell preſently) now when he was railing, ſee what the *good theefe* replies; *Feareſt*

1. Difference betwixt true and falſe confeſſion of ſins.

Luk. 23. 40.

Note.

Fearest thou not God? we have ſinned and are juſtly puniſhed for our ſinnes, to dye and goe to hell too, if God be not the more mercifull; this man, you ſee, was content to fall out with himſelfe, and his ſinnes, and to honour the juſtice and holineſſe of God in condemning of him. It is ſaid in *Ezekiel*, *They ſhall remember their wayes that were not good, and ſhall be aſhamed*, that is, they ſhall take ſhame to themſelves, they ſhall not ſhrinke for the ſame; a gracious heart cannot tell what to doe to make ſinne and it ſelfe baſe enough before God, that his ſoule and ſinne may fall out one with another, as in the example of *Zacheus*; whereas the confeſſion of a carnall hypocrite comes not ſo currantly off, it ſticketh in his teeth, he begins to confeſſe ſomething, and then he ſtands; he ſaith ſomething and calls it back againe, and is loath to take any ſhame for the evill committed: and therefore haply he will come when he is called, and goe away and confeſſe nothing at all; Nay, if a Mini-

Ezek. 16. 16.

Luk. 19. 28.

Miniſter heare any thing of him, he will hide it and tell a flat lye, rather then take ſhame to himſelfe for it: it is true, a carnall hypocrite may confeſſe ſometimes to give the Miniſter content, as commonly ſuch doe; he may confeſſe, to get inward with a man, and to get commendations; nay, he may confeſſe, to ſinne more freely without ſuſpition; for charity beleeves this, that when a man hath confeſſed his ſinne, hee will never ſinne in that kinde again; nay, ſometimes he doth it to ſtop the mouth of conſcience, and therefore when conſcience is full of horror, to quiet conſcience, and to ſtill the clamor thereof, he is content to reveale his ſinne, that ſo he may have ſome ſecret peace for his ſinne: thus farre they differ in their ends.

Secondly, they differ in their grounds: the cauſe and ground of a broken-hearted ſinner, it is from the loathſomneſſe and vileneſſe that the heart ſeeth in ſin, and therefore it confeſſeth to free it ſelfe from that ſinne 2.

ſinne, and to let out all thoſe abominations that are ſo loathſome and tedious to him; as the ſinner that is truly burthened is to confeſſe all his ſinnes, ſo eſpecially thoſe that are moſt loathſome and ſecret, even thoſe ſinnes whereby the heart hath beene moſt eſtranged from God: for as before the ſoule did confeſſe ſinne freely, becauſe he was content to take ſhame to himſelfe, ſo now he doth it to rid himſelfe of the ſame. Then a man feeles ſinne kindly, when it goeth to the very inwards of the ſoule; it is in this caſe with a broken-hearted ſinner, as it is with that part of a mans body that is impoſtumed, or the like; when the impoſtume is ripe, if it be launced to the quicke, the very coare and all comes out; but if it be pricked with a pin, there may ſome corrupt matter come out, but the coare remaines yet in ſtill: ſo it is with an impoſtumed heart, when a man is truely pierced with his abominations, hee is content to lay open the moſt inward corruptions of all, that there may

may be a perfect killing of all: nay, it labours to ſweepe out the moſt ſecret ſinnes of all, without any ifs, or ands, and he ſaith, Oh this proud, wretched, adulterous heart of mine, hath beene my bane, and it will be my deſtruction for ever, if God be not more mercifull! now the coare and all comes out; whereas the hypocrite that feeles onely the feare, and horror, and puniſhment of ſinne, executed or threatned, he confeſſeth no more then may procure his eaſe, he deſires not ſo much to have his corruptions removed, as to be freed from horrour; And therefore a hypocrite will ſcumme over all his confeſſions, his talke will be a hundred miles from his ſinnes, he never comes to that maine ſinne which keepes his heart from God; and it is remarkeable, one man complaines hee is troubled with wandring thoughts in hearing the Word, & his ſoule is taken aſide with ſtrange diſtempers; but follow that ſoule home, and you ſhall commonly finde ſome baſe corruptions that take up his heart;

The hollow hearted confeſſion of hypocrites.

heart; and another man complaines of his hard heart, it ſtirres not at the Word of God, and Gods judgements doe not melt him, when in the meane time he nouriſheth that pride and ſelfe-uncleanneſſe, that is the cauſe thereof, and there are many beſides theſe: as it is with a dogge, he doth not gorge up his meate becauſe he loathes it, but becauſe his ſtomach is troubled with it, and therefore when his paine is over, he takes it with greedineſſe againe; ſo it is with an hypocrite, his heart is burthened with extreame ſorrow, and therefore he throwes out ſo much as did trouble and gall his conſcience, and may worke him ſome eaſe; but afterwards he returnes to it againe; and this is the cauſe why we have ſo many revolters, and back-ſliders, after ſuch open confeſſions; they confeſſe onely to eaſe themſelves of the horror, and therefore when the horror is gone, they fall to their old ſinne againe, whereas a ſound Chriſtian doth confeſſe his ſinne, onely from the loath-

loathſomneſſe of it.

Thirdly, the ſoule that is truly broken, makes confeſſion with an inward reſolution never to meddle with ſinne any more; yet all this while the ſoule is full of feare and ſuſpition, for feare of falling into thoſe ſinnes againe, therefore it deſires rather to diſcover it ſelfe by deſires and wiſhes, then any confidence in it ſelfe; and therefore the ſoule ſaith, O that the Lord would once give me power againſt theſe corruptions! Oh how happie ſhould I be! but alas I have no power of my ſelfe; the ſoule is willing to fling it ſelfe into the armes of Gods mercy, and to commit himſelfe wholly to the meanes of grace, that God may get himſelfe honour by him; only he deſires him to be good unto him by giving of him power againſt his corruptions. 3.

Whereas the hypocrite that is in feare of ſome judgement, and the wrath of God hath ſeiſed upon his ſoule; that hee may get eaſe, will promiſe any thing, and be mervai-

lous open, and yet confident in himſelfe, and ſay, If God would give me health, and raiſe me up againe, all the world ſhall ſee I will be a new man, and they ſhall ſee how holy, and how carefull, and how exact I will be: yet poore ſoule, when he is out of his trouble, he returnes to his vomit, and is worſe then before, and ſo much the worſe, becauſe he hath made an open confeſſion. As it is with a debtor an honeſt man comes freely and doth acknowledge his debt, and deſires the Creditor to ſatisfie himſelfe with his body and goods, he deſires he may be no loſer by him, he ſuſpects he ſhall not be able to pay him, but he hopes, ſo farre as he is able, to give him content: but another cunning mate promiſeth to pay all, if he will give him further day, but intends no ſuch matter. Juſt ſo it is with a ſoule that is truely broken for ſinne, he layes himſelfe in Gods preſence, and referres himſelfe into Gods hands, and ſaith; The truth is, Lord, I know, this proud cor-

corrupt heart of mine will not yeeld, it will deceive me: I am afraid I ſhall not be able to walke holily: take this heart of mine, and doe what thou wilt with it, onely purge out my ſinne and corruption: this is the manner of his confeſſion.

But, is every man bound thus freely and openly to confeſſe his ſinnes? I anſwer, the doctrine ſaith, When he is called to it. But you will ſay, When is a man bound and called to make confeſſion? *Object.*

For anſwer, I will ſhew it in foure concluſions. Firſt, when the ſoule hath had a true ſight of ſinne, and hath confeſſed it to the Lord abundantly, and through Gods mercy hath gotten ſome aſſurance of the pardon thereof, then he neede not looke to men for pardon, becauſe the end of confeſſion is accompliſhed already. A man therefore confeſſeth his ſinne, that he may finde ſome helpe againſt it: not that a Miniſter can abſolve or pardon any (as the Popiſh ſhavelings imagine) *Anſw.* When a man is bound to confeſſe his ſinnes. 1.

but that he may have the direction, helpe, and prayers of a godly Minister.

2. Secondly, if we have wronged any body that we have conversed with all; though God hath pardoned the sinne, yet we are to confesse it, that we may make peace, and pray one for another; this is the meaning of Iam. 5. 16. that place, *Confesse your sinnes one to another, and pray one for another.*

3. Thirdly, if a man have used all meanes ordinary and extraordinary, and hath fasted, and prayed, and sought the Lord for pardon of sinne, and strength against it, and yet his conscience remaines troubled, and he sinkes under the burden of his corruptions, in this case a man is called to confesse his sinnes to a faithfull Minister. Indeede a man may confesse them to a faithfull Christian, but it is Gods ordinance to confesse them to a faithfull Minister; not that a Minister can pardon his sinnes, but onely to declare when he is fitted, and to apply mercy accordingly. It is not a matter of complement,

ment, but a duty commanded: it is in this caſe with the ſoule, as it is with a mans body; he that is able by his owne skill and his kitchin-phyſicke to cure himſelfe, hath no neede to ſeeke to the Phyſitian: but if it be beyond his owne skill, and if kitchin-phyſick will doe no good, then he is bound to ſeeke out to a Phyſitian, unleſſe he will be his own murderer. It is juſt ſo with the ſoule of a man that is ſorrowfull for ſinne: when he hath conſcionably uſed all meanes, and yet his cloſſet-prayers, and his cloſſet-faſtings will not doe the deede, then he is bound to ſeeke out to a faithfull Miniſter, for he is the Phyſitian that God hath appointed, whereby all the ſickneſſes of the ſoule may be eaſed and cured.

Laſtly, if a man have beene guilty of common open ſinnes, and it is knowne abroad that he hath beene an open ſwearer and adulterer, if God hath broken his heart thorowly for his ſinnes, and he lyes (it may be) upon his death-bed, and now enjoyes the company of a 4.

faithfull Minister, or some holy Christian, he is bound to acknowledge his sinnes, that as God hath beene dishonoured by him, so now he may honour God, and shame himselfe, and discourage the hearts of those wicked wretches that have shared with him in the sinne: if ever he be truly broken, and if God throw him on his sicke-bed, and these things be layed to his charge, he will cry out of himselfe, and say, Oh I have hated the light of Gods truth, I did persecute the cause of godlinesse, *I was a persecutor and blasphemer*, saith *Paul*: so it will be with your proud and rebellious hearts, if ever God open your eyes, and awaken your consciences, as they must bee either here, or in hell.

Therefore when your companions come about you, cry shame of your selves, and say, The Lord knowes, and all the Country knowes that I have beene a drunkard, and an adulterer; it is the gall of my heart. Now if God had not beene merci-

merciſull unto me, I had drunke, and drunke my laſt: it hath coſt me deare, and ſo it will be with you too. It is ſtrange to ſee how God throwes ſome upon their death-beds, and fils their conſciences full of horrour, and yet a man cannot wreſt a word from them. Nay, though all their drunken companions come about them, they have not a word to ſay to them. I doe not thinke that the heart of any Chriſtian will endure it, if ever God breake his heart kindly.

Thus you ſee what man is bound to confeſſe his ſinne; this is farre enough from the tyrannicall confeſſion of that ſtrange Popiſh doctrine of auricular confeſſion: they hold, all men are bound, whatſoever their condition be, whether their ſinnes be pardoned or unpardoned, they are bound to confeſſe all their mortall ſinnes, and to expect their pardon authoritatively from the Prieſts hand, upon the paine of great matters. The aime of the Papiſts herein is, firſt, to ſnare mens

Popiſh confeſsion, what.

consciences; and secondly, to picke mens purses: for when a man hath confessed his mortall sinnes, his conscience is snared, and then they must give so much money for the pardon of them agreeable to the offence. Now we bind no man upon paine to come necessarily; but if he can get pardon from God in the use of the meanes, and get power against his corruptions, in this case we enjoyne no man to confesse; but when the Saints doe come, it is not because we will or can sell pardons, but onely to fit them for mercy. And this is the truth, and that our Church holds.

Vse 1. This falls mervailous heavie and foule upon those that are so far from this duty, that they are opposite against it, and account it a matter of madnesse and childishnesse, to acknowledge their offences to any man. Men would be comforted in regard of the sorrow they feele, but they would not be content to open their sinnes, and take shame to themselves: This harbours in the hearts of

of many carnall wretches, and ſo they are deprived of the fruite of the Goſpell: they thinke it all their cunning, to ſhift, and ſhelter, and mince their ſinnes, and to keepe them cloſe from the knowledge of the Miniſter.

It may bee, the wife is ſicke, and the husband ſaith, I pray you ſhew her ſome comfort. Why, ſaith the Miniſter, what needs ſhee any comfort, ſeeing ſhee was never in diſtreſſe? Oh! ſaith he, ſhee hath lived an honeſt quiet woman; and ſo by this meanes wee heare of nothing but good. I would faine wreſt this madneſſe out of the hearts of carnall wretches. When the Lord hath them upon the racke, then their conſciences are full of horror, and they know not which way to take; yet they ſcorne to acknowledge any thing: ſhall they be (convicted of their ſinnes, and) ſuch babes, to cry their ſinnes at the Marker-croſſe? they have a better courſe then ſo: for (ſay they) who

knowes it? and let him prove it, or the like. What if no man ever yet knew it? thy owne conſcience, and God, knowes it.

If thou goeſt to a Phyſitian, thou wilt lay open all thy ſores, and all thy paines to him, or elſe thou expecteſt no helpe from him; and canſt thou looke for any comfort from a Miniſter, and never diſcover thy ſins, whereby thou art hindred in a good courſe? men would be comforted, yet never knew why they were afflicted.

You that keepe your ſinnes ſo cloſe, and maintaine them ſo tenderly, the God of heaven will pluck thoſe ſweete morſells from your mouthes, and lay them upon you, when you would be rid of them; As a man that is ſicke, he will not ſend to the Phyſitian, becauſe he thinkes he is able to beare it out, till at laſt the diſeaſe begins to feſter inwardly, and all the Phyſitians under heaven cannot cure him; if he had ſent in time, he might have beene eaſed: ſo it is with many ſinfull creatures, out of a ſturdy ſtoutneſſe of

of heart, they ſcorne to confeſſe their corruptions; well, now God opens their eyes, and they begin to ſay, This is not well and that is not well; but you will not ſend for the Miniſter all this while, if it be horrour of conſcience, you will beare it; well, at laſt you come to your death-beds, and the Lord layes his heavie hand upon you, and then you cry for the Miniſter and all; Oh, ſaith one, woe to me becauſe of this adulterous heart, this drunkenneſſe, and this malice, and this madneſſe againſt God and his people; I was a cunning perſecutor, and with ſuch a woman I committed adultery, and at laſt, when he hath ended his confeſſion, he ſinkes and dyes. Now the Miniſter comes too late; ye will beare the checke of conſcience, and in time the wound growes ſore, and your ſoule ſinkes into irrecoverable miſery; Oh, woe to that ſoule, this is all becauſe he would not have his heart launced; well if thou wilt not, then take that curſed heart of thine, and expect Gods wrath with it, if thou

thou repent not. See how God deales with a ſinner in this kinde; the text ſaith, *His bones are full of the ſinnes of his youth which ſhall lye with him in the duſt: Although ſinne be ſweete in his mouth, though he ſpare it, and keepe it cloſe as Sugar under his tongue, it is as the gall of Aſpes within them*; take heede how you keepe your ſinnes cloſe, when conſcience and horror calls upon you to confeſſe them, and God hath you upon the racke, and ſaith, Theſe ſinnes you have committed in ſecret, either confeſſe them, or they ſhall turne to the *gall of Aſpes*; if ſtill you will have your ſinnes, remember that the God of heaven beares witneſſe this day againſt that ſoule, that will not come off, but hides his ſinne; take heed that God ſay not *Amen*: When thou art going the way of all fleſh, then thou wilt cry for mercy, but then the Lord will ſay, Remember that impoſtumed heart of thine might have beene launced and cured; but thou wouldſt needs keep thy luſts and corruptions ſtill.

Iob. 10.11, 12.

For

For the Lord Jeſus Chriſts ſake now pitty your ſelves, if you deſire your everlaſting comfort, now take ſhame to your ſelves, that you may be for ever glorified: O now launce thoſe proud rebellious hearts of yours, that you may finde ſome eaſe; teare now in pieces thoſe wretched hearts that the coare being let out, the cure may be good and ſound.

Secondly this reproves the cunning hypocrite howſoever he is content to be aſhamed for his ſinne, and to ſhew the fouleneſſe of it, yet it is admirable to conſider what ſlie paſſages and trickes he will have before he comes to open any thing; ſometimes he ſends for a faithfull Miniſter, and it is his entendment to confeſſe his folly, and yet he goes backe againe and confeſſeth nothing at all; but if the Lord follow the cloſe hearted hypocrite, and let in ſome more of his indignation, and make his wrath to ſeiſe upon his ſoule, then hee ſets downe a reſolution to confeſſe all; and yet there is ſuch dawbing *Vſe 2.*

and

and ſuch ſecret acknowledgement of ſinne; it ſtickes in his teeth, ſomething he will ſay that may be every man can ſay againſt him; and then he ſpeakes of hardneſſe of heart, and of wandering thoughts, and that which even the beſt of Gods people are troubled withall; but he never comes to thoſe ſinfull luſts that lye heavieſt upon his ſoule.

If a man that is ſicke have a foule ſtomack, but yet is unfit to vomit, it may be he calls the uppermoſt up, but the ſpawne of it remaines; ſo it is with the hypocrite, he ſaith ſomething, and now and then a word falls from him, and he would faine bite it in againe if he could, but there is a witneſſe within that muſt not be ſeene.

When *Rachel* had ſtolne her Father *Labans* Idols, he followed after *Iacob* for them: and ſearched among the ſtuffe, but *Rachel* being ſomething fooliſhly addicted that way, ſate ſtill upon them, and *Laban* muſt not ſearch there: So it is with the cloſe hearted hypocrite, he is content

to

to confeſſe that which all the world cryes ſhame of him for, but there is ſome Idoll luſt, as ſecret uncleanneſſe, or private theft, that he will not confeſſe.

Now for the terrour of all ſuch graceleſſe perſons, I deſire to diſcover two things in the point. Firſt, that this is a mervailous fearefull ſinne: Secondly, it is a dangerous ſinne.

Firſt, me thinkes the ſinne it ſelfe is like the ſinne of *Ananias* and *Saphira*: he ſold all that he had, and as the Lord moved him, and commanded him, he gave way to it that it ſhould be given to the poore: But when it was ſold, he kept backe one part of it: and when *Peter* ſaid, *Did you ſell it for ſo much?* Is this all the price? Yes, ſaith he. Now mark what *Peter* ſaith, *Why hath Satan filled thy heart, that thou haſt not lyed to man, but to God.* Satan many times ſteps into the heart; but when he is ſaith to fill the heart, he ſhuts out the worke of judgement and reaſon, and the Word, and Spirit, and all good Reſolutions in thoſe particular occa-

Acts 5. 3. opened.

To hide our ſinnes a fearefull ſinne.

occaſions, which concerne a man.

As if Satan ſhould ſay, Knowledge ſhall not direct him, the Spirit ſhall not perſwade him, and the Word ſhall not prevaile with his heart: but I will take poſſeſſion of him in deſpight of all theſe; this is Satans filling of the heart.

Thus it is with the Hypocrite: his conſcience is awakened, and ſaith, Thou muſt confeſſe thy ſinnes, or elſe thou ſhalt be damned for them: the Word commands thee, and the Spirit perſwades thee to confeſſe thy ſinne; and hereupon thou ſaiſt, This is my condition, and there is no eaſe nor comfort to bee had in private meanes, and therefore I muſt goe to ſome faithfull Miniſter, and reveale my ſelfe to him: and when thou haſt done, thou keepeſt backe halfe from him, and thou lyeſt againſt Conſcience, the Word, and Spirit, and all: and when the Miniſter ſaith, Is this the bottome of thy ſinne? Diddeſt thou not commit ſuch and ſuch a ſinne? Oh! no; I was never guilty of any ſuch matter:

ter: and yet thou lyeſt. Marke what I ſay, this is to have Satan fill thy heart, thou giveſt up thy heart into the poſſeſſion of the devill: Knowledge directs thee not, the Spirit perſwades not, and the Word prevailes not; but the devill crowds into every corner of thy heart, and thou wilt cover thy ſinnes, and ſo periſh for them everlaſtingly.

But ſecondly, as the ſinne is vile and odious, ſo it is as dangerous; *He that hideth his ſinnes, ſhall not proſper*, ſaith the Wiſeman. Howſoever thy heart may be ſtill for a while, yet thou ſhalt not proſper in thy Family, nor in the Word and Sacraments, but all meanes are accurſed to thee, thou ſhalt receive no mercy at all: he that confeſſeth and forſaketh his ſinnes, ſhall finde mercy; but he that confeſſeth not his ſinnes, ſhall not finde mercy. 2. Pro. 28. 13.

As it is our uſe commonly to have a neaſt egge to breed upon, ſo it is the devils cunning to leave a neaſt egge, ſome boſome

luſt

luſt or other in thy ſoule, & the devill ſits upon this ſame, as upon a neaſt egge: and when the devill is caſt out by a ſlight overly confeſſion of your ſinnes, yet there is ſome ſecret luſt ſtill left in the heart, and that will breed a thouſand abominations more in you. For (I beſeech you take notice of this) the devill returnes and brings ſeven devils more then himſelfe, and he hatcheth ſeven times more uncleanneſſe then there was before: therefore as you deſire that Satan may not fill your hearts, and as you deſire to have any meanes bleſſed to you; come off kindly and currantly, either not confeſſe at all, or elſe confeſſe currantly, that you may finde mercy in the time of neede.

Vſe 2. The ſecond Uſe is for Inſtruction, to ſhew us, that a broken-hearted ſinner is eaſily convicted of his ſinnes, and willing to under-goe any reproofe; he that will confeſſe his ſinnes freely of himſelfe, will eaſily yeeld when he is called upon to doe it. If the *Word* lay any thing

to

to his charge, he will not deny it, a man neede not bring any witneſſes againſt him: he will never ſeeke to cover his ſinne, but if any occaſionall paſſage of ſpeech come, that may diſcover his ſinne, he takes it preſently, and yeelds to it, and ſaith, I am the man, I confeſſe, this is my ſinne and my folly: he doth not fence his heart againſt the truth.

To whom ſhall I looke? (ſaith God) even *to a man that hath a contrite heart, and trembles at my word:* this is the roote, and this is the fruit: the heart muſt be contrite and broken by the hammer of Gods Law, before it can ſhake at the hearing of the *Word*; A broken heart comes not to flout at the Miniſter, (nay, that is a ſturdy heart) but a broken heart ſhakes at the Word of God; if there come a promiſe, a broken heart trembles leſt he hath no ſhare in it; and if there be any command, he trembles left he ſhould not bee able to obey it: but if the Lord meete with ſome maine luſt, as ſecret malice againſt the Saints of God, Eſa. 66. 2.

and

and ſecret uncleanneſſe, or the like; if the Lord give a wipe at theſe things in the Word, then this broken heart hath enough, hee hath his load, and longs to be private, he remembers that truth; and the wound being freſh bleeds againe, and he mournes againe, and layes hold on his heart, and ſaith, Good Lord, I was this malicious wretch, I intended this miſchiefe to thy Saints, and (if it had beene in my power) I could have ſucked their blood, I was that uncleane wretch; ſhall all theſe ſinnes be pardoned? and ſhall all theſe curſed abominations be removed? Can theſe corruptions be ſubdued?

Brethren, ye cannot be ignorant how a wounded heart is affected with every touch, you that have broken hearts you know it, I ſhall not neede to tell you: Therefore when ever the Lord comes to rake in thoſe filthy and drunken hearts of yours, they will ſhake within you, and you will ſay, This is my ſinne, and theſe are my abominations, where-

whereby God hath beene ſo much diſhonoured.

The third Uſe is for exhortation, *Vſe 3.* if you know theſe things (as I am perſwaded you doe) then be intreated in the name of the Lord Jeſus to walke in that way which God hath revealed; this is the baſeneſſe of our hearts, we are loath to unbuckle our vile and ſecret diſtempers, they are ſhamefull themſelves, and yet we are loath to take ſhame for them. Therefore deale openly and freely with your ſoules, confeſſe your ſinnes freely, that God may deale comfortably with you; Hath the Lord at any time let in this horrour into thy ſoule; and is thy heart now troubled at the Word; and after all thy teares, and paines, and meanes uſing with uprightneſſe, doe thy corruptions ſtill remaine? are they not yet ſubdued as they might be? canſt thou not get any aſſurance of the pardon of them? I ſay then, caſt away thy ſhamefull hiding and concealing of ſin, and do not ſay, What will the world & Miniſters ſay of me?

away

away with theſe ſhifts, God calls thee to confeſſion, the Saints have done it, and thou muſt, nay, thou wilt doe it, (if ever thy heart be kindly broken, as it ſhould be) in ſome meaſure pleaſing unto God, and profitable to thy ſelfe.

Obj. But ſome will ſay, how may we doe it?

Anſw. For anſwer thereunto, I will firſt give ſome directions how to doe it: Secondly, I will give ſome motives to worke our hearts to the ſame.

To whom we lay open our ſinnes by confeſſion.

1. Firſt, be wiſe in chuſing the party, to whom you muſt confeſſe your ſinnes, for every wide mouthed veſſell is not fit to receive pretious liquor; ſo this confeſſion is not to be opened to every carnall wretch, that will blaze it abroad; the Miniſter to whom you confeſſe, ought to have theſe three graces.

A skilfull Miniſter.

1. Firſt, he muſt be a skilful and able Miniſter of God, one that is trained up, & is maſter of his Art, and ſo experienced, that he may be able in ſome meaſure to finde out the nature of the diſeaſe: (Not that any Miniſter under

under heaven can be ſo wiſe and holy, as to give pardon to a poore ſinner; but onely he is able miniſterially to doe it under God.) He muſt be able to approve himſelfe the Miniſter of God: he muſt have the tongue of the learned, and be able to breake the heart, and prepare the ſoule for *Chriſt*; and then to apply the cooling promiſes of the Goſpell to him.

There are many, who in ſtead of curing of the ſoule, kill it, and by popping the Sacrament into a mans mouth, thinke to ſend him to heaven: but in concluſion ſend him to hell.

Secondly, he muſt be a merciſull Phyſitian, one that will pitty a poore ſoule; they that have experience of trouble and miſery in themſelves, are moſt compaſſionate to others in diſtreſſe: he that hath beene toſſed in the Sea, will pitty others that have beene in the ſame danger. If theſe people had gone to the *Scribes* and *Phariſees*, they had been well holpen. No, but they went to *Peter*, and there-

A merciſull Phyſitian.

therefore found helpe: when *Judas* had ſinned, and *betrayed his maſter*, and his ſoule was full of horrour; he went to the *Phariſees* and confeſſed his ſins, but what ſuccour found he? they anſwered him, *What is that to us?* Haſt thou ſinned? then beare it, and looke to it thy ſelfe; ſo it is with carnall wretches, what comfort yeeld they to a poore diſtreſſed conſcience? they adde ſorrow to ſorrow, and ſay, It is nothing but melancholy, and he hath gotten this by hearing ſome fiery hot Miniſter, or by reading too much in ſome bookes of election, and reprobation.

Mat. 27. 4.

3. A faithfull Miniſter, and how knowne.

Laſtly, he muſt be a faithfull Miniſter, one that will not fit mens humors, nor anſwer the deſires of their hearts, in ſpeaking what they would have him, but his faithfulneſſe muſt appeare in two things.

1. Firſt, in dealing plainely with every one, though a man be his Patron, or of what place or condition ſoever he be, if he have a proud heart, he muſt labour to humble him.

And

And ſecondly, as he muſt apply a ſalve fitting for the ſore, ſo he muſt be faithfull in keeping ſecret the ſinne that is laid open to him, that nothing may flye abroad, no not after his death, except it be in ſome caſes. 2.

Now what remaines, but that you all be moved to take up this duty, and provoke your hearts freely to confeſſe your evill wayes; to which purpoſe let me give you three motives. Motives to confeſſe our ſins.

Firſt, becauſe it is a very honourable thing, and will exceedingly promote the cauſe of a Chriſtian; you will hardly yeeld to this on the ſudden; a man doth thinke, that if the Miniſter knowes his vileneſſe, he will abhorre him for it. 1.

But (I aſſure you brethren) there is nothing that doth more ſet forth the honour of a Chriſtian, and win the love of a Miniſter, then this. Indeede it is a ſhame to commit ſin, but no ſhame to confeſſe it upon good grounds; Nay, when the heart comes kindly off, it is admirable to

ſee how a faithfull Miniſter will approve of ſuch perſons, his love is ſo great towards them; O, ſaith the Miniſter, it did me good to heare that man confeſſe ſo freely, I hope the Lord hath wrought kindly in him, certainely now he is in the way to life and happineſſe; Oh how I love him! I could even be content to put that man in my boſome.

Whereas this overly, and looſe dealing of yours, is loathſome to us; doe you thinke we perceive it not? Yes, we may feele it with our fingers, and (when you are gone, I tell you what we thinke) ſurely that man is an hypocrite, he hath a hollow heart, he is not willing to take ſhame to himſelfe for his ſinne, his confeſſion never comes to the bottome.

Motive. Secondly, confeſſion is a matter of great ſafety; I take this to be the onely cauſe, why many a man goes troubled, and gets neither comfort in the pardon of his ſinne, nor ſtrength againſt it, becauſe he comes not off kindly in this worke of confeſſion.

When

When you doe nakedly open your ſinnes to a faithfull Miniſter, you goe out in battell againſt ſinne, and you have a ſecond in the field to ſtand by you: but eſpecially there is comfort in this particular, for the Miniſter will diſcover the luſts, and deceites, and corruptions, that you could not finde out, and he will lay open all thoſe holds of Satan, and that meanes of comfort that you never knew: I am able to ſpeake it by experience, this hath broke the necke of many a ſoule, even becauſe he would goe out in ſingle combate againſt Satan, and doe what hee could, not revealing himſelfe to others for helpe, was overthrowne for ever.

As it is with the impoſtumed part of a mans body, when a man lets out ſome of the corrupt matter, and ſo skins it, never healing it to the bottome; at laſt it cankers inwardly, and comes to a gangrene, and the part muſt be cut off, or elſe a man is in danger of his life, ſo when you let out ſome corruptions by an

overly confeſſion, but ſuffer ſome boſome luſt to remaine ſtill, as malice, or uncleanneſſe, *&c.* Then the ſoule cankers, and Satan takes poſſeſſion of it, and the ſoule is carried into feareſull abominations.

Many have fallen foulely, and lived long in their ſinnes, and all becauſe they would not confeſſe freely: therefore as you deſire to finde out the deceitfulneſſe of your corruptions, confeſſe them from the bottome of your ſoules.

Motive 3. Thirdly, this open and free confeſſion, may maintaine the ſecrecie of the ſoule; for the onely way to have a mans ſinnes covered, is to confeſſe them, that ſo they may not be brought upon the ſtage before all the world.

Obj. Oh, ſaith one, this is contrary to common reaſon; we are affraid to have our ſinnes knowne, that is our trouble; we keepe our ſinnes cloſe, becauſe we would preſerve our honour.

Anſ. I ſay, the onely way for ſecrecie, is to reveale our ſins to ſome faith-

full

ull Minister; for if we confesse our nnes, God will cover them; if you ake shame to your selves, God will onour you; but if you will not onfesse your sinnes, God will break pen the doore of your hearts, and t in the light of his truth, and the onvicting power of his Spirit, and ake it knowne to men and Angels, to the shame of your persons or ever.

If *Judas* had taken notice of his nne and yeelded to Christs accusaion, and desired some conference ith Christ privately, (and said Good ord, I am that *Judas*, and that hellound that have received mercy om thee in the outward meanes, nd have beene entertained among y people, yet it is I that have taen the *thirty pence*, Lord pardon this nne, and never let this iniquity be id to my charge;) I doubt not but ough *Judas* his soule could not be aved (because that now we know ods decree of him) yet God would ave saved him from the publike ame that was cast upon him for it:

but he did not doe so, but hid his ma-
lice in his heart, and professed grea
matters of love to Christ, and kisse
him, and thus he thought to cove
his sinne wisely: but what becam
of that? the Lord forced him t
come and to indite himselfe in th
high Priests Hall, before the tempo
rall and spirituall Councell.

So you that keepe your sinnes a
Sugar under your tongues, and wil
be loose, and malicious, and cove
tous still; well, you will have you
thirty pence still, and they are laid u
safe, as *Achans wedge of gold wa*
remember this, God will one da
open the closets of your hearts & la
you upon your death-beds, and the
haply ye will prove mad, and vomi
up all: were it not better to confes
your sinnes to some faithfull Mini
ster now?

If you will not give the Lord hi
glory, he will distraine for it, an
have it from your heart blood, a
Julian the Apostata said, when th
arrow was shot into his heart, h
plucked it out, and cryed, saying

Thou

Thou Galilean thou hast overcome me, the Lord diſtrained for his glory, and had it out of his heart blood.

Now I come to the ſecond fruite of contrition, which is here plainely expreſſed, and it is this, A reſtleſſe diſlike of themſelves and their ſins: as if they had ſaid, *Men and brethren*, we care not what we doe againſt thoſe evils of ours, whereby the Lord hath beene ſo much diſhonoured, and we endangered; command us what you will, we muſt not reſt thus, ſo loathſome are our ſinnes, that we will doe any thing rather then be as we are.

So from hence the doctrin is this, *Doct.* The ſoule that is truly pierced for ſinne, is carried againſt it with a reſtleſſe diſlike and diſtaſte of it: or thus, ſound contrition of heart, ever brings a thorow deteſtation of ſin; this they profeſſedly proclaime before the *Apoſtles*. As if they had ſaid thus much in more words;

You ſay we are they that *have crucified the Lord of life*, and we confeſſe it; Oh happie had it beene for

us if we had never liſtened to the plots of the *Scribes* and *Phariſees*, but that which is paſt cannot be undone or recalled.

What muſt now be done? if we reſt here, we periſh for ever: can nothing be done againſt theſe our ſins, that have done ſo much againſt the *Lord Ieſus?* we muſt loath our ſelves, and our ſinnes, and we muſt get out of this eſtate, or elſe we are undone for ever.

Now for the further opening of this point, I will diſcover theſe three things. Firſt, I will ſhew what a diſtaſte and diſlike this is. Secondly, wherein this hatred and diſlike of ſinne conſiſts. Thirdly, I will ſhew the reaſon, why it muſt be ſo.

1. For the firſt, namely what diſlike this is; for the clearing of which, you muſt looke back to that which I ſpake before of godly ſorrow. For of the very ſame ſtampe and nature, is this diſlike and hatred of ſinne; and it is thus much in effect. Firſt, there is a hatred in preparation; and ſecondly, a hatred in ſanctification: both

Diſlike and hatred of ſinne what it is.

both are ſaving workes, but both are not ſanctifying workes: vocation is a ſaving worke, but not a ſanctifying worke; they are two diſtinct workes.

This hatred in preparation, is that which the *Lord* workes upon the ſoule, and ſmites upon the ſoule, and thereby puts this kind of turning into the heart, not that the heart hath any powerfull inward principle of grace before, (for this is the firſt that the *Lord* workes) ſo that as before the ſoule was forced to ſee ſinne, and to feele the burthen of it: ſo the heart is now brought to diſlike ſin, this is a worke wrought upon the ſoule, rather then any thing done by the ſoule; the *Lord* is now fitting and preparing the ſoule for the preſence of his bleſſed Spirit.

How the ſoule is prepared for Chriſt.

And in this great worke of preparation the *Lord* works theſe three things.

Firſt, he ſtops the ſoule from going on any longer in ſinne. Secondly, he wearieth the ſoule with the burthen of ſinne. Thirdly, by ha-

tred the ſoule is brought to goe away from thoſe carnall luſts and corruptions, with a ſecret diſlike of thoſe ſinnes which he hath beene wearied withall.

In all theſe the ſoule is a patient, (and undergoes the worke of humbling, and breaking) rather then any way active and operative.

1. Thus the heart is turned away from ſinne, and ſet againſt thoſe corruptions which heretofore it was burthened with. As it is with the wheeles of a clocke, when the wheeles have runne wrong, before a man can ſet them right againe, he muſt ſtop it, and turne it to its right place, and all theſe are meerely wrought upon the wheele, by the hand of the workeman; for of it ſelfe it hath no poiſe nor weight to runne right; but when the clock-maſter puts to his plummets, then it is able to runne of it ſelfe, though the workemans hand be not there. So the will and affections of a man, which are the great wheeles of this curious clocke of the ſoule, theſe wheeles

wheeles doe naturally of themſelves runne all hell-ward, and ſin-ward, and devil-ward: now before the ſoule can receive a new principle of grace; firſt, the Lord unmaskes a man, and makes him come to a ſtand, and makes him ſee hell gaping for him; thus the heart is at a maze.

Secondly, the Lord layes the weight of ſinne and corruption upon him, and that doth ſinke the ſoule with the horrour, and vexation, and loathſomneſſe of his ſinnes. 2.

Thirdly, then the ſoule is carried away from ſinne by hatred and diſlike; and ſaith, Is this the fruite of ſinne that delighteth me? Oh then no more malice, no more drunkenneſſe! thus the heart is turned away: but after the ſoule is once brought on to God by faith, and goes to God, and receives the ſpirit of ſanctification, (of which we ſhall ſpeake afterwards) there is a new principle of life, and out of this gratious diſpoſition the ſoule is now growne to 3.

hate:

have ſinne freely, and to knocke off the fingers from corruptions, and beate downe his luſt, and to love God ſtrongly, out of that power of grace which the Lord hath put into the ſoule.

Difference betwixt ſorrow for ſinne, and hatred of ſinne.

There is this difference betweene *ſorrow* for ſinne and *hatred*; ſorrow feeles the burthen, but hatred flings it away; ſorrow looſeneth the heart, but hatred lets out the corruption; ſorrow ſaith, Doth ſinne thus pinch the ſoule? and hatred ſaith, Sinne no more then; thus the Lord by his ſpirit prepares the ſoule.

Ezek. 30. 31 For the proofe of this point, ſee what the *Prophet* ſaith, *You ſhall conſider your wayes, and your doings that were not good, and ſhall loath your ſelves.* A poore Chriſtian would teare his heart in peeces in the apprehenſion of his owne vileneſſe, and ſaith, Good Lord, ſhall I ever be plagued and annoyed with this ſturdy malicious heart? and ſhall I ever carry this vile heart about me, that will one day carry me to hell, if thou be not the more mercifull? this makes

makes a man even fall out with himſelfe. Againe, ſee what the *Apoſtle* ſaith, for this thing you have had godly ſorrow, but what hath it wrought in you? doth it worke *a holy indignation and revenge againſt your ſinfull courſes?* that when thy ſoule ſeeth his filthy abominations riſing, ſwelling, and bubling within thy heart, it takes on exceedingly, and will ſcarce owne it ſelfe; but lookes away from ſinne, and is weary of it ſelfe, in regard of the ſame; Nay, (if it were poſſible) that thou couldeſt be content to live without a heart, even to forgoe thy ſelfe, that ſo thou mayeſt not bee troubled with that vile heart of thine, and ſo diſhonour *God* no longer. I beſeech you obſerve it, when a man is brought thus farre, Oh! he cries to God, and ſaith, Lord was there ever any poore ſinner thus peſtered with a vile heart? Oh that this heart ſhould ever be ſo oppoſite againſt the Lord! Lord, except I had a better heart, I would I had none at all: thus the heart loathes it

ſelfe,

ſelfe, and in what meaſure the ſoule is carried with a reſtleſſe diſlike of ſinne, as it is ſinne, in the ſame degree it is moſt violent againſt thoſe ſinnes, whereby he hath moſt diſhonoured God; as you may ſee in Luk.19.8. *Zacheus*, his heart did more riſe againſt his maſter ſinne; ſo the Lord having humbled the repentant Eſay 30. 21, 22. *Church*, *Thou ſhalt defile thy graven Images of ſilver, and the ornaments of thy golden Images, thou ſhalt caſt them away as a menſtruous cloath, and ſay, Get you hence.* They hated all ſinne, but eſpecially their Idolatrous courſes; ſo it will be with the heart that is truly broken, he will caſt away with hatred all his pleaſing and profitable ſinnes: Thus much of the firſt paſſage.

2. *Queſt.* Wherein a true diſlike of ſin conſiſts. The ſecond is this, Wherein doth this true hatred of ſin conſiſt?

I anſwer, Firſt, if the ſoule doth truly abhorre ſinne, it is very willing to make ſearch for it in every corner of the heart. And any ſinne that he cannot know himſelfe, he is willing that any Chriſtian, or any friend

friend ſhould make them knowne unto him; A King that hates a traytor that would kill him, and a man that hates a theefe that would rob him, they are willing that any man ſhould diſcover that traytor or theefe, and they will entertaine him kindly, and reward him for it. 1. *Anſw.* He deſires to have his ſin diſcovered.

When the *Ziphites* came to *Saul*, and told him where *David* was, marke what he ſaith, *Oh bleſſed be yee of the Lord, for you have had compaſſion upon me.* Juſt ſo it is with a broken bleeding heart, that hath an open hatred againſt his corruptions; if any Miniſter or Chriſtian will make knowne ſome baſe luſts that lurke in his ſoule, he will not flye out, and ſay, What is that to you? Every tub muſt ſtand upon his owne bottome; and if I ſinne I muſt anſwer for it: Nay, he will bleſſe the Lord for it, and ſay, Bleſſed be the Lord, and bleſſed be ſuch a Miniſter, and bleſſed be ſuch a neighbour, for they have ſhewed me my ſinne, and had compaſſion upon my ſoule. 1 Sam. 23. 20, 21.

Secondly, as the ſoule deſires to have 2.

have ſinne revealed, ſo it deſires to have ſinne killed, and it makes no matter how it be killed, or by whom, ſo it be killed at all. Hence it comes to paſſe, that the ſoule which truely hates ſinne, is ever ſeeking to thoſe meanes, that are moſt able to give ſtrength to him, and to overcome his corruptions; and is well pleaſed that any Miniſter ſhould meete with the baſe haunts of his heart, and if the word hit and wound that maſter-ſinne of his, he is mervailous content therewith, he cares not from whom the helpe comes. The ſharpeſt and keeneſt reproofes, that will ſhake his very heart, and draw blood out of ſinne, and the moſt powerfull deliverer of Gods Word that divides betweene the marrow and the bones, he likes beſt.

He labours to have his ſin killed.

Nay, though the great Canons roare, and Gods Ordinances worke mightily upon his heart; ſo that his corruptions may be killed and ſubdued, he bleſſeth the Lord, and ſaith; Bleſſed bee the Lord, I have had a good day of it, the Lord

Lord layed battery againſt this wretched heart of mine; I bleſſe God for theſe reproofes and judgements threatned; my heart is in ſome meaſure broken under them, I hope my corruptions have gotten their deaths wound this day.

3. He hates ſinne in others.

Thirdly, as he deſires to ſee ſinne killed in himſelfe, ſo he is not able to ſee ſinne in others, but ſo farre as *God* hath put authority and opportunity into his hands, he purſues it with deadly indignation.

As a man that hates a murderer, he will not onely keepe him from his owne houſe, but he purſues him even to the place of Juſtice: So the ſoule that truely hates ſinne, will not onely keepe ſinne from his owne heart, but he will pluck it from the hearts of others, ſo farre as poſſibly he may.

When *Haman* had a ſpleene againſt *Mordecai*, he was not onely deſirous to kill him, but he would kill all the *Nation of the Iewes*, this was hatred indeed: ſo it is with a broken heart. If a broken-hearted father have

have had a proud heart, and hath beene wearied with it, he labours to kill all the brood of thoſe curſed diſtempers in his children.

4. He hates all occaſions and meanes of ſinning.

Laſtly, he labours to croſſe and undermine all thoſe occaſions and meanes that have given any ſuccour to his corruptions of heart: the ſoule hath ſuch a ſecret grudge againſt the thriving of ſinne, that it loathes all occaſions that may maintaine his ſinne: as the drunkard and adulterer hate the place where they went in to commit ſinne.

As in warre, haply they cannot take the enemie, but they will drive him out of the Country, and burne downe all his Forts, and fill up all his Trenches, that he may finde no proviſion: ſo the heart that truly hates ſinne, and hath beene truly broken for it, will hate all occaſions and whatſoever may be any meanes to ſtrengthen it. Even all theſe proud and whoriſh lockes, and theſe Spaniſh cuts, and all theſe wanton and gariſh attires, and light behaviours, which were nothing elſe but

but the Tent wherein his vaine filthy light heart hath lodged.

Thus it was with *Mary Magdalen:* and the reaſon why it is ſo, is this, becauſe the heart that hath beene broken for ſinne, and burthened with the evill of it, hath now found by wofull experience, that ſinne is the greateſt evill of all others: and therefore (for the preſervation of it ſelfe) it will hate that ſinne which ſeparates betweene God and the ſoule, and with which the ſafety of the ſoule cannot ſtand. Luk. 7.38.

Every thing in reaſon deſires the ſafety and preſervation of it ſelfe; the ſoule knowes ſinne to be the greateſt enemie, and therefore it is moſt invenomed with violence againſt ſinne, and ſaith, Whence come all theſe miſeries? and what is the mint out of which all theſe plagues and Judgements come? Is it not my ſinne? It is not poverty, not ſickeneſſe, not diſgrace that pincheth me, but my ſinne firſt cauſed all theſe.

It is the poyſon of ſinne in poverty,

ty, and the poyſon of ſinne in ſhame, and the wrath of God in all theſe by reaſon of my ſinne. Theſe evils were not evill to me, but that my ſinnes make them ſo.

Had I a heart to feare *God*, and to love him, and depend upon him, in poverty God would enrich me, and in ſhame he would honour me, and in miſery he would comfort me: It is not poverty, nor ſhame, that doth hurt me, but ſinne lyes and venomes my ſoule.

And therefore the ſoule now cries, *Men and Brethren, What ſhall I doe* to be freed from theſe corruptions? Great are the evils that I have found, and marvellous are the plagues that I haue felt, by reaſon of my ſinnes: but farre worſe will that portion be, that I ſhall have in hell, in endleſſe torments hereafter: this will be the perfection of all miſery; let it be any thing rather then this: it is better here now to bee plagued, then everlaſtingly damned.

The firſt Uſe is a ground of admirable comfort, and ſtrong conſola-

tion

tion to all ſuch as have found this diſlike and hatred of ſinne: he may be ſure his heart hath beene broken for ſinne, and ſo conſequently, he ſhall certainely have Chriſt and grace.

I doubt not but every ſoule is perſwaded of this, and ſaith, Indeed if I could finde my ſoule grieving within me for my rebellions and ſinnes, I ſhould not doubt of mercy; but how ſhall I know whether my ſoule hath beene ever as yet truely wounded for ſinne, as ſinne? *Object.*

I anſwer, if thy heart is carried againſt thy ſinnes with an utter indignation againſt them, then certainely thy ſoule hath beene truely broken; indeed ſometimes a man doth hate his ſinnes, more then ever hee hath beene burthened with them; but thus it is commonly, if thy hatred be good, thy ſorrow hath beene ſincere; for how can thy heart goe againſt ſinne, except thou have found ſome evill in it? and how canſt thou be an enemie to corruption except *Anſw.*

How to know that your ſoules are truely broken for ſinne.

except thy heart hath beene wounded with it? therefore let me advise all those that desire to have an evidence of the worke of grace in their soules, to goe in secret and examine their hearts, whether they can make huy and cry after their corruptions; can you bee content that all your sinfull distempers (even those that would affect you most) should be made known either in publike by the ministery of the word, or in private by some faithfull Christian? and can you be content that he should come home to your hearts, and dragge out your corruptions before the world? then you have been wounded for sinne, and are enemies against it, (as *David* saith) *Try me O Lord, and examine me, and prove my heart, and my reines; and see if there be any wickednesse in me.* He deales like a good subject that unlockes all the doores, and bids the officers search if there be any traytor in his house, if any one hide the traytor, he is a traytor himselfe in so doing; so *David* as it were sets open the doore of

Psal. 30. 24. opened.

of his heart, and ſaith, Good Lord, if there be any wickedneſſe in me yet not diſcovered, Lord let that Word, that Spirit, and that meſſenger of thine, finde it out; reprove me, convince me Lord, and diſcover my hypocriſie, and pride of heart, This is an honeſt heart certainely.

Secondly, when thou haſt found out thy ſinne by the helpe of the Miniſter, here thou wilt not reſt, but hunteſt for the blood of thy corruptions, and canſt not be quiet till thou ſeeſt the death of them; the ſoule can doe little of it ſelfe, but it would have the Lord doe all for it: ſo though thou have not ſanctifying grace, and haſt not power of thy ſelfe to kill thy corruptions, yet thou makeſt all thy friends thou haſt to uſe all meanes to ſinke thy enemies that elſe would ſinke thee. 2.

As it is amongſt men, when a man hath found his enemie hee followes the law hotly, and hee will have his life or elſe it ſhall coſt him a fall, hee purſues him from one

court

court to another, and makes all the friends that he can, that he may plague him; and if all the law in the Land will do it, he will have him hanged; this is a right hatred indeed, ſo the ſoule can doe little of it ſelfe, yet it endeavours and makes a levie of forces, and prayers, and will not leave ſinne with life, it purſues ſin hotly, and if all Gods Word, and all the promiſes, and if the grace of Chriſt will doe the deede, it will not reſt till it ſee the decay of ſinne, and therefore it will even dragge ſinne before the Lords tribunall, and there cry for judgement, and ſay, Lord kill this proud malicious heart of mine, theſe are thy enemies, and the enemies of grace; Lord they ſought my blood, let me have their blood; blood for blood, tooth for tooth, O let me ſee their deſtruction.

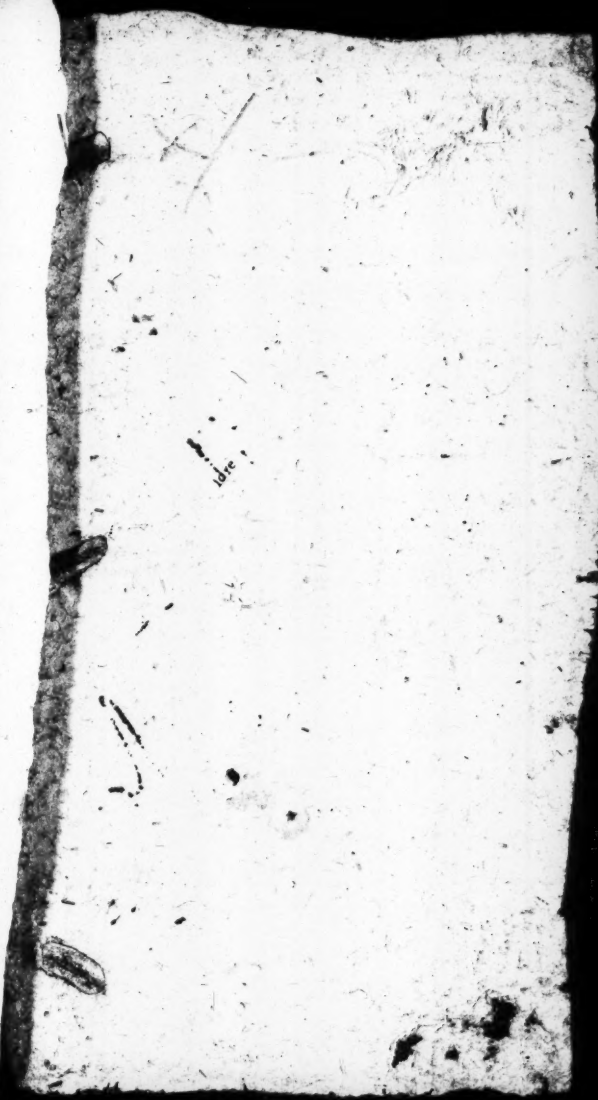
Vſe 2. Secondly, is this contrition? and doth it bring forth ſuch fruites? then true broken godly ſorrow is rare in the world, and there are few that have it, even among thoſe that think

thinke themſelves ſome body in the boſome of the Church; therefore ſave me a labour, and caſt your eyes abroad in the world and enquire in the houſes and villages where you dwell, and knocke at your neighbours hearts, and ſay, Is there any broken hearts here? it will appeare, there are but few broken hearts here to be found amongſt the profeſſors of the Goſpell; and ſo, few ſhall be ſaved.

If this hatred of ſinne be a true evidence of broken heartedneſſe, what will become of a world of prophane perſons, that are carried on with the purſuite of ſin, from which they will not be plucked; the drunkard will have his cups, and the adulterer his queanes, and the chapman his falſe weights, they are ſo farre from this diſlike of ſinne, that they hate every thing ſave ſin; they hate the godly Magiſtrate that would puniſh them; nay, they hate the Lord himſelfe, and ſay, it was pity there was ſuch a law made to puniſh ſinne, what ſhall wee doe? let us

doe

doe any thing rather then be hindred in our pleasures; what shall we doe that we may not be checked and reproved? get you down to hell, and there you shall have elbow roome enough, there you may be as wicked and as prophane as you will, and that will bee your portion, unlesse the
Prov. 21. 29 Lord be mercifull unto you. Consider what the Wise man speaks, and doe not think a little humbling of your soules before God, and a few prayers will serve your turne, No, no,
Prov. 1. 28. *Then shall they cry*, (saith the Text) *but I will not answer, they shall seek me early, but shall not finde me, because they hated knowledge, and did not seek the feare of the Lord.* Oh how fearfull is the doome, and how certain is the desolation of such poor wretches!

Now the Lord, for his mercies sake, settle these truths in every one of your hearts. *Amen.*

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